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THE

WAR OF FOUR THOUSAND YEARS;

BEING

A CONNECTED HISTORY OF THE VARIOUS EFFORTS MADE TO SUPPRESS THE VICE OF INTEMPERANCE IN ALL AGES OF THE WORLD; FROM THE FOUNDATION OF THE CLASS OF

NAZARITES,

BY MOSES,

TO THE INSTITUTION OF THE ORDER OF THE

Sons of Temperance,

INCLUSIVE;

WITH A FULL ACCOUNT OF THE ORIGIN, PROGRESS, AND PRESENT PROSPECTS OF THE LATTER INSTITUTION.

BY P. S. WHITE AND H. R. PLEASANTS.

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PREFACE.

No subject, in these latter days, has been more thoroughly discussed than that of Total Abstinence. The consequence is that little remains to be said which can possess the attraction of novelty. Aware of this fact, the authors of this book claim no merit but that of having sifted from the vast quantity of materials on hand, enough of facts to form the connecting link of a brief historical outline. It is but justice to those who have preceded them to say, that wherever they have found any thing to suit their purpose they have appropriated it without scruple. The *language*, unless where otherwise indicated, is their own. The *facts* have been collected from innumerable sources.

The scriptural portion of this work, as the most important, is the most elaborate. The second and third books are shorter, not from the want of materials, but from the difficulty of choosing in their abundance. If the authors had spread before the public all they have been able to collect, relative to the intemperance of the nations and periods embraced by them, they would have required several volumes many times larger than this. They determined, therefore, to pass them over lightly, leaving them as a mere bridge of communication between the two

most important eras; that of the Scriptures and that of the present time, commencing with the opening of the nineteenth century. This latter period, as next in importance, is most elaborately treated of any, save that of the Scripture.

As every book, like every tub, must stand upon its own bottom, the authors make no appeal to the public. They feel confident their work will receive precisely the measure of approbation or censure to which it is entitled. Their main object has been, by telling their story in a simple, unambitious style, to awaken curiosity, and attract the attention of readers to more profound works of a similar nature. If they shall be successful thus far, they will have attained all they aim at.

Philadelphia, October 20, 1845.

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THE WAR OF FOUR THOUSAND YEARS.

BOOK I.

CHAPTER I.

Great exertions of the present age to suppress intemperance.—Fortunate results.—Contrast between the habits of 1845 and those of 1830.—Noble character of the task of reforming the drinking customs of the world.—"A drunkard cannot inherit the kingdom of God."—Temperance reform not an idea peculiar to this age.—Had its origin in remote antiquity.—Total abstinence enjoined by the Scriptures.—Heathen nations knew the importance of this object.—Division of the work.

The active and unwearied zeal with which the benevolent, of all classes, and of every civilized country, have united in prosecuting the great work of temperance reform, is the most striking, as it is likewise, the most honourable feature of the age in which we live. The result has, so far, been in every respect, worthy of the exertions made to secure it. It has been such as to elicit the applause of enthusiasm itself, always sanguine in its hopes, and proportionably liable to despondence, upon even a partial failure of its expectations. It has far exceeded the anticipations of that steady philanthropy, which, accustomed to compare the end in view, with the

means in its possession, was entirely unprepared for the rapid progress which has already been made. What any man of sober judgment, and habits of close calculation, might have reasonably supposed would be accomplished in a century, has by the untiring energy of those who have addressed themselves to the task, been effected in the space of ten years. It is not our purpose, in this place, to notice, in detail, the progress of reform in our own times, nor at the commencement of such a work, would it be proper to do so. In order that every man may understand, in its fullest extent, the magnitude of the labour which has been successfully achieved, it is only necessary for him to compare the world of 1845 with that of 1830.

He will not, if he be a man of reflection, fail to discover that a wonderful revolution has taken place, not only in general habits, but in the tone of public thought and feeling, upon this momentous subject. This change perceptible upon the surface of society, is not confined in its operations to that surface alone. It has struck deep, into its very vitals, and diffused a tone of health and vigour throughout its entire ramifications. A few years since the social institution, at the same time that it spread its mighty limbs abroad, like the cedars of Lebanon, and appeared to invite all the birds of the air to take shelter among its branches, betrayed, by the sere and yellow complexion of its foliage, the alarming fact that a deadly worm at its root was sapping its existence, at such a distance beneath the surface as to elude observation, and set conservative efforts at defiance. To arrest the ravages

of the spoiler—to call the attention of mankind to his poisonous and deadly character—to let in the warm rays of truth upon the dank and poisonous atmosphere, to the mephitic influence of which he was indebted for his existence—to arouse a multitude to assist in the prosecution of an object too mighty for the strength of a few—such was the task reserved for the highly enlightened age, in which it was the pleasure of Divine Providence, that our lot should be cast. It is scarcely possible that a nobler undertaking could have been entrusted to the execution of man; for he who can persuade one fellow being to forswear, forever, the use of that most deadly of all poisons, which it is the object of this movement to banish, as far as possible, from the face of the earth, will have achieved a triumph more honourable to himself, and more acceptable to his Maker, than lies within the reach of the highest human intellect, directed to the accomplishment of a task, merely human in its character. It is the difference between the material and the spiritual; between the value of this perishing body, and the worth of the immortal soul; "for what profit is it to a man, if he gain the whole world and lose his own soul." Though entire possession of the faculties, such as man can obtain only by pursuing a system of rigid sobriety, be not all that is required of him, in order to ensure his salvation, yet there are few who will deny that it is essential to the great work of making his peace through the Redeemer. "A drunkard shall not inherit the kingdom of God."

That the success of the present age, in arresting the progress of intemperance, has far exceeded that

of any other, of whose traditions, either written or oral, we have possession, is a truth so palpable, as to set refutation at defiance. Yet it must not be inferred from thence, that the subject is either a new one, or that its conception is due to mortal wisdom alone; on the contrary, it is our purpose to show, from the evidence afforded by the inspired volume, that the inculcation of total abstinence, was due to Omnipotence itself—was almost coeval with the preservation of the human race by Noah in the ark, and that the injunction was steadily continued as long as the chosen people of God remained under his direct superintendence. We shall then pursue the subject throughout the time during which our Saviour sojourned upon the earth, and continue it through the writings of the apostles. We think it will be made abundantly clear, that this great object engaged the attention of all those who acted under the effect of inspiration, from the days of Noah to those of St. Paul inclusive. Nor is it our intention to confine ourselves to that nation, which, under the immediate superintendence of Jehovah, derived all its laws directly from his dictation. The heathen nations of antiquity, deprived as they were of the lights which guided the footsteps of the Jews, of their own carnal wisdom, very early saw the effects of intemperance, and many and strenuous were the efforts of Grecian and Roman legislators to eradicate the evil. Of each of these efforts, so far as they have been handed down to us, it is our intention to take notice in a second book. The many attempts that have engaged the attention of law givers, private individuals, and

societies in modern times, will form the subject of a third, which will bring us down to the period at which the Temperance Societies, as at present constituted, first sprang into existence. A fourth book will be entirely devoted to the subject of modern Temperance Societies in general, and in particular to that body favourably known in this country, under the name of the "Sons of Temperance;" an institution of American origin, but destined, in a few years, to become domesticated in every nation upon the face of the globe.

CHAPTER II.

Grand object of all the Scriptures the same; to inspire man with a love of his Creator.—Constant vigilance necessary to preserve man from the effects of his own evil propensities.—Intemperance the strongest aliment to the passions.—Its encouragement inconsistent with the spirit of the sacred writings.—Wines of antiquity.—Table of the comparative strength of modern wines.—Palm wine the strongest known to the Jews.—Wines of the Hebrews all weak.—Wine of Lebanon.—Wine of Helbon.—Testimony of Mr. Buckingham.—Feats of ancient drunkards.—Alexander the Great.—Mark Antony.—Cicero's son.—Maximin.—Drugging of wines.—Columella's recipes.

The great object of the sacred writings, that which is pursued with unvarying assiduity from the first chapter of Genesis, to the last word of Revelations, is to inspire man with a love of his Creator. This inestimable attainment is of such vast and illimitable extent, that it comprises within its compass the whole circle of virtues in their highest perfection.

It is the one thing needful of which our Saviour speaks, when he tells us that "all things shall be added thereunto." Were it consistent with the laws of our own nature, to obtain it in its full perfection, he, who should have the good fortune to come into possession of it, would be secure against the temptations of sin. But ardently as we may desire it, our natural imperfections forbid such a consummation. The best of mankind can do no more than wage a perpetual war with the evil propensities incident to his nature, clothing himself with the promises, as with a shield, and arming himself with scriptural truths, as with a sword. Even he who is least liable to fall under the influence of temptation, will find the struggle between the natural man, and the regenerate creature, of a most arduous and doubtful character. Without any extraneous aid from that source which is allowed to afford more aliment to sin than all others combined, he will be sure to discover, that all his reliance upon a power, far greater than his own, is necessary to enable him to pass unscathed through the fiery furnace which his passions light for him, at the very commencement of his mortal probation. It is the part of wisdom, to place no over-weening reliance upon human strength, or human capacity, to resist the "voice of the charmer." "Lead us not into temptation" was the fervent prayer of him "who spake as never man spake;" a sentiment so different in its tone from the boasted wisdom of heathen antiquity, and forming such a just commentary upon the frail and imperfect nature of man, that in the absence, even of the other overwhelming evi-

dences afforded us by holy writ, it would have been, alone, sufficient to establish the divine nature of its Author.

But indulgence in the use of intoxicating drinks, is the most seductive, as it is likewise, the most pernicious of all the habits, into which it is possible for man to fall. To imagine, then, that a Creator, whose wisdom none dare dispute, and whose benificence is written in uneradicable characters upon every leaf of the great book of Creation, would sanction or authorize a practice so fatal to the moral health of the being he has made after his own image, is to impute to him a want of justice, the bare imagination of which would constitute sheer and unalloyed blasphemy. Yet there have not been wanting, even in our own day, men, who arguing more, it is to be feared, from the suggestions of their own appetites, than from any desire to benefit mankind, have insisted that they find in the Scriptures a warrant for what they are pleased to denominate "moderate indulgence" in the use of *wine*, though none of them have undertaken to define the precise limits of that *moderation*, upon which they appear to place so high a value. In order to estimate the solidity of such reasoning, it will be necessary, previous to entering upon a general history of the temperance movement, to give a brief account of the wines of antiquity, and to examine those places, in Scripture, where the use of that beverage is spoken of with approbation.

It is well known to our readers, that the separation of alcohol is a modern invention; and consequently whatever intoxicating power the wines of antiquity

may have possessed, was due either to their fermentation, or to the introduction of some drug. They were never strengthened, as is the custom of the present day, by the addition of brandy; for the discovery of that beverage belongs to a later period. There are four species of fermentation: the vinous, the acetous, the putrefactive, and the panary. Of these, the vinous alone produces intoxication. According to an article in Lardner's Cyclopædia, the following things are absolutely necessary in order to insure vinous fermentation. 1. There must be saccharine matter, or gluten. 2. The temperature must not be below 50° nor above 75° of Fahrenheit. 3. The consistence of the juice must be regulated with the utmost nicety. Too much saccharine matter (that is, sugar) is inimical to the process of vinous fermentation; and if there be too *little*, the whole will turn to vinegar. 4. The quantity of gluten (the fermenting principle,) must also be properly regulated, as either too much or too little will impede fermentation. 5. The air must not be completely excluded. It may proceed, after air has been admitted in sufficient quantities, to begin the process, but it will never commence until *air* has reached it. 6. If the juice be boiled down into a sufficient thickness—that is, if a syrup be made of it—it will not ferment. 7. Filtering, by depriving the juice of its gluten, renders it incapable of fermentation. 8. Fermentation proceeds with difficulty, if the quantity of the juice is small.

Alcohol, that which intoxicates in all liquors, is produced by fermentation of the first kind mentioned,

and is called spirit of wine. It is well known that no grapes will yield more than eight per cent. of alcohol. Those of France are said to be the best in the world for wine; yet the wines of France are proverbial for their weakness. The fact is, that the palates of modern winebibbers have become vitiated by the use of wines cured with brandy, sometimes to the tune of twenty-five per cent. The following table, apparently prepared with great care, is taken from a work by the Rev. E. B. Parsons, styled Anti-Bacchus:—

	Per cent.		Per cent.
Port, average of six kinds,	23.48	Sherry, average of four kinds,	17.92
" highest,	25.83	" highest,	19.83
" lowest,	21.40	" lowest,	12.25
Madeira, highest,	29.42	Claret, average of four kinds,	14.43
" lowest,	19.32	" Muchat,	18.25
Calcavella,	18.10	Constantia,	19.95
Lisbon,	18.94	Tent,	13.20
Malaga,	17.26	Sheraag,	15.53
Bucellas,	18.49	Syracuse,	15.28
Red Madeira,	18.40	Nice,	14.63
Malmsey,	16.40	Tokay,	9.88
Marcella,	25.87	Raisin Wine,	25.77
"	12.26	Grape Wine,	18.11
Red Champagne,	11.30	Currant Wine,	20.25
White "	12.80	Gooseberry Wine,	11.64
Burgundy,	11.55	Elder Wine, Cider, and Perry,	9.57
"	11.95	Stout,	6.80
White Hermitage,	19.43	Ale,	3.88
Red "	12.82	Porter,	4.00
Hock,	14.37	Brandy,	53.39
"	8.88	Rum,	53.68
Palm Wine,	4.79	Hollands,	51.60
Vin de Grave,	12.80	Whiskey, Scotch,	54.32
Frontignac,	12.79		
Roussillon,	17.26		
Cape Madeira,	18.11		

It appears from this table, that one description of port is half as strong as brandy, and one description of Madeira considerably more than half. The moderate drinker, who gets up from table after having swallowed his bottle of Madeira, would be considerably scandalized, no doubt, were a temperance lecturer to assert that he had drunk a pint of brandy—yet such is the fact.

It is evident from the above table, that much of the strength of modern wines is derived from the addition of brandy. The wines of antiquity, therefore, depending for their supply of alcohol upon their own fermentation, must at all times have been comparatively weak. Palm wine, commonly in use in Judea, is set down in the table as containing little over four per cent., while the highest species of Madeira, mounts up to thirty. The man, then, who should drink a bottle of the latter, would have gone as far towards making himself drunk, as he who should have imbibed seven and a half of the former! Yet palm wine was the strongest fermented liquor known to the Jews. If there be any warrant in Scripture, for drinking moderately of wine such as this, we can hardly conceive it possible that such indulgence can extend to the fiery poison of our own day. If it had been allowed especially, to drink one bottle of wine, the *moderate drinker*, putting an erroneous interpretation upon the permission, would justify himself by Divine authority in swallowing a bottle of Madeira, when Holy Writ only intended palm, and would in effect contrive to stow away

exactly seven times as much of the "good creature" as he was entitled to.

That the wine of the Hebrews was of a very moderate strength, even when fermented, is perfectly evident from the principles already mentioned as regulating the process of fermentation. 1st. The grapes of all warm climates are sweeter than those in countries lying under a higher latitude. This is well known to every person who has tasted this fruit in this city, and also in Louisiana or Florida. The grapes of Syria and Palestine are proverbially sweet to this day. But the presence of a surplus quantity of saccharine matter entirely prevents the possibility of fermentation, as we have already seen. If, then, in the most favourable situations, the grape juice, by its own fermentation, never yields more than eight *per cent.* of alcohol, in a climate so hot as that of Palestine, giving to the grapes a surplus of saccharine matter, the proportion of the intoxicating principle would be so small as to be scarcely perceptible. 2d. It has been shown, that vinous fermentation, if it take place at all, must begin and progress through all its stages in a temperature of 50° to 75°. At 75° acetous fermentation commences, as is very well known to those who have been in the habit of manufacturing beer or cider. In Palestine, the thermometer could never have been, for any great length of time, lower than 75°, and consequently the chance of producing large quantities of fermented wine, must at all times have been very slender. Thus the sweetness of the fruits and the warmth of the climate, forbid the idea that there has been much fermented

alcoholic wine among the Hebrews. Dr. Shaw, speaking of the palm wine of Syria, the "strong drink" of the Scriptures, says:—"This liquor, which has a more luscious taste than honey, is of the consistency of a thin syrup, but quickly grows tart and ropy." It is known that a small portion of alcohol may be obtained by distillation, even from vinegar; but distillation was unknown to the ancients. If their wines, therefore, became tart and ropy, they were no longer of any value, for they were totally unacquainted with the method of obtaining spirit from them. 3d. In order to preserve their wines, the ancients, who had no spirits to mix with them, were reduced to the necessity of boiling them down to the consistency of a syrup. That this plan was very generally adopted in Greece and Rome, is evident from numerous directions given for the preparation of this beverage in the twelfth book of Columella's Treatise De Re Rustica, extracts from which will be found in the Appendix to this volume, No. 1. At this very day the same practice is pursued in Palestine with regard to the "wine of Lebanon," and the "wine of Helbon," which the diligent readers of Scripture will recognise as among the varieties mentioned by the inspired writers. These famous drinks, we are assured by Mr. Buckingham, are nothing more than thick and sweet syrups, obtained by boiling from the juice of the grapes. Now it is well known to every chemist, that thick syrups cannot have undergone vinous fermentation. The heat necessary to enable them to boil, is so far above the temperature at which vinous fermentation must take place, if it

does at all, that every portion of alcohol must necessarily have escaped. This practice of boiling the juice of the grape down into a syrup, furnishes abundant proof that the wines of the ancients, in general, and those of Palestine in particular, where it was adopted as a precaution against the heat of the climate, which would otherwise have quickly converted them into vinegar, were not of an alcoholic nature. For it is well known that thick syrups are incapable of vinous fermentation, as the experience of every housekeeper will testify. The act of boiling, while it would disengage all the alcohol contained in the juice of the grape, and pass it off in the shape of a vapour, would leave such an over proportion of saccharine matter, as to preclude the possibility of fermentation; yet that such was the process pursued in Greece and Italy, countries whose respective latitudes were much higher than those of Palestine, and in which, as a necessary consequence, acetous fermentation was much less apt to take place, is evident from the passage extracted from Columella, to which we have already alluded.

Boiling was not the only process put in practice by the ancients, to deprive their wines of strength. They were also subjected to the filter, which, by depriving them of every particle of gluten, rendered fermentation literally impossible. "Wines emasculated by the filter," are spoken of in terms of high approbation by Pliny, who represents them as most esteemed of all others. To every species of liquor produced from the grape, whether in the shape of the expressed juice, of lixivium, which was a voluntary

exudation by the pressure of one cluster on another, of must, of boiled, fermented, or drugged juice, the term οινος* was applied by the Greeks, and *vinum* by the Romans, equivalent in signification to the Italian and Spanish *vino*, the French *vin*, and the English *wine*. It is a phrase of the largest application, and embraces every possible description of liquor made from the juice of the grape. The Hebrew word, to which it is equivalent, and from which it was probably derived, has a meaning equally extensive, and was applied to every species of wine known among them. These differed from each other fully as much as the Madeira, sherry, and port of the present day.

That the wines of antiquity were, comparatively, devoid of intoxicating properties, unless when drugged, is evident from the astonishing feats recorded of various bacchanalians that have been handed down by the historians of those days. When Alexander the Great was overtaken by death, he had been drinking for two days and two nights. He was in the act of draining the cup of Hercules, which held six bottles, for the second time, when his spirit was demanded of him. Mark Antony accomplished the feat of the Tricongius, which consisted in emptying a flagon containing three gallons, without once

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* According to Homer, οινος (wine) derives its name from οινευς (Oeneus,) a king who introduced the culture of the vine, from Syria, into Thessaly. Since the Hebrew word (yayin) is of much greater antiquity than the period assigned to this event, it is more probable that the Greek term came directly from the Hebrew, and that Oeneus was called so from his having introduced the vine, than that οινος was so called after him.

taking breath, and being able to perform all the duties of life throughout the day, without giving evidence of inebriation. The son of Cicero attempted this feat, in order to deprive his father's murderer of the glory, justly his due, of being the greatest drunkard in the dominions of Rome. But the imperial beast, Maximin, appears to have distinguished himself so highly, in this equivocal method of obtaining immortal renown, as to have set all competition at defiance. It was usual with him to swallow no less than six gallons of wine *per diem;* a feat absolutely impossible, had the wines of his day possessed the qualities for which modern port and Madeira are most highly esteemed. We have seen that the proportion of alcohol, in the highest species of the latter beverage, stands to that contained in fourth proof brandy, in about the relation of three to five. Had the liquor, in which he indulged so freely, been of equal strength with this last mentioned, he would have swallowed, upon an average, no less than three gallons and three pints of brandy every day! Even allowing that his wine was of the strongest description which fermentation, unaided by the direct application of alcohol, could produce, that is to say, admitting that it contained *eight per cent.* of that ingredient, his achievement would have amounted to the daily demolition of a full gallon of fourth proof brandy! No human constitution could have withstood such an assault for three months, however gradually, and skilfully initiated into the mystery of wine drinking; and as Maximin is represented to have continued in possession of his gigantic strength

until the day of his death, which happened from violence in his sixty-fifth year, it is fair to presume, that even the *maximum* of strength, afforded by vinous fermentation, was wanting in his wine.

From all these facts the conclusion is irresistible that the wines of the ancients were, in general, entirely devoid of alcohol. Yet, that they possessed intoxicating properties is evident, from the effects they are represented as producing, in many passages of Scripture, as well as from the testimony of heathen writers who have treated of the subject. To reconcile the apparent discrepancy between the character of the wines, and the effect produced by imbibing them, it must be borne in mind, that the practice of spicing them with drugs, of a highly intoxicating character, came very early into use. In the twelfth book of Columella, on Husbandry, are to be found various recipes for drugging wines, and the wines themselves take their title from the herbs used in preparing them. (See Appendix, No. 1.) The possession of this fact will enable us to reconcile without difficulty, the different language employed, on different occasions, by the inspired writers, when speaking of this beverage.

CHAPTER III.

Adaptation of fruits to climate.—The land of Judea.—Corn, wine, and oil —Great value of the vine to the Hebrews.—Wine spoken of as other products of the soil.—Associated with corn and oil.—The vintage of the Hebrews equivalent to our harvest.

The bountiful Creator of the universe has scattered his blessings over the world, destined for the habitation of man, in the greatest profusion. To every climate has he given its peculiar fruits, adapted to the wants of those who inhabit it. The native of the torrid zone quenches his thirst with the juice of the cocoa nut, or the pomegranate. In the West Indies, and in India, the whole atmosphere is redolent with the fragrance of the orange grove, and the trees bend beneath the weight of their delicious burthen. The figs of Attica, the dates of Egypt, and the sunny melons of Italy, have become famous in song, or in history. In the more northern climes, he has bestowed upon his favourite creature, the pears and apples with which the temperate zone abound, as better adapted to face the cold, than the more delicate fruit of a southern growth. To us, more than to any other nation, has he been bountiful in his supply of the delicious plum, the juicy peach, and the fragrant apricot. But of all lands beneath the sun, it is probable that that of Judea was most directly stamped with the impress of the Divine hand. Even at this day, it is almost impossible for the dullest tourist, in speaking of this country, once the chosen abode of

God's own people, selected for them by God himself, to preserve the dead level of flat prosaic description. His heart becomes elated with the prospect, and his pen, in spite of nature, slides unconsciously into poetry. He appears to be animated by the genius of the land, and to imbibe from the very atmosphere he breathes, a portion of that prophetic spirit, which was rife among the chosen race in the days that are gone never to return. If the majestic ruins of this beautiful country are so striking, as to open the lips of the dull, and to inspire the heart of the unfeeling, what must she have been in the days of her youth, and her glory, when she stood among the nations of the earth, like an imperial bride arrayed in the brilliant costume of her wedding day?

Designed as a sensible type of that invisible world where we are assured "the wicked shall cease from troubling, and the weary be at rest," the land of Promise literally groaned beneath the wild profusion of blessings, showered upon it by the bountiful hand of a beneficent Creator. All that had been scattered through the various regions of the earth, to adorn or cheer the habitation of their sojourners, seemed here collected as into a mighty nursery for the world. Corn, the emblem of unfailing plenty; wine, expressive of refreshment from toil; and oil, pressed from that fruit, whose tree is a sign of peace to the nations, flourished in their highest perfection in Judea, and were typical of the soil. Those three products enclosed a mystery, bearing a direct reference to the peace of the blessed in another world, and, when properly understood, signified plenty, rest, and peace;

the full and undisturbed enjoyment of which conveys to the human mind the very image of happiness in its highest degree of perfection.

But though the gifts of Providence to this favoured region, approached as near perfection as is consistent with the general plan upon which the world is governed, the product of the vine was, to the inhabitants, a matter of far higher consideration than all the rest combined. Living in a sultry climate, the body of the grape was to them sufficient nourishment, its juice, expressed freshly from its parent fruit, a beverage of the most grateful description. The inhabitants of all warm climates, eat much less animal food than those who live in a higher latitude, and the deficiency is made up in the consumption of fruit. The fruit of the Hebrew was the grape, and its existence in a high degree of perfection, was always associated, in his mind, with a land of Promise. The inspired writings abound with proofs of this fact. The grape was to him what the orange or the pineapple is to the Mexican or the Cuban; what the peach or the apple is to us; what the date or the fig is to the Turk or the Egyptian. Its product, wine, under which expression is included the vine and the grape, is often spoken of as the direct product of the soil, and in this sense is usually found in the Scriptures, associated with corn and oil. If the perverse ingenuity of man has contrived to extract a poison from that which was designed as a blessing, it is as unfair to set this poison down among the gifts of God, as it would be to rank prussic acid in the same class, because the rind of the almond kernel, a fruit

also intended to bless mankind, contains a large proportion of that poison, which may be easily extracted by the labours of the chemist. The thoughts of the Jews, so far as the grape is spoken of, never appear to have taken this direction. They regarded it, and its juice, as the direct gift of heaven, and they resorted to various means in order to preserve it as long as possible, fresh and unwithered. The gathering of the vintage, was to them a season of much rejoicing, as the harvest time is to us. "The vintage shouted" is a scriptural expression, denoting the joyous festivity consequent upon that delightful season of the year.

CHAPTER IV.

Wine when spoken of in the Scriptures as a blessing.—In connection with the products of the earth.—As a medicine.—On other occasions when it is impossible to suppose the drugged liquor which produces intoxication was meant.—First occasion on which it is spoken of with favour.—Melchizedeck and Abraham, (B. C. 1911.)—The dream of Pharaoh's butler, (B. C. 1720.)—Institution of the Feast of the Passover, (B. C. 1490.)—Other ordinances of Moses.—Case of Abimelech.—Jotham's parable of the trees that desired a king, (B. C. 1209.) David and Ziba, (B. C. 1023.)—"Wine which maketh glad the heart of man."—Solomon to Lemuel, (B. C. 1000.)—Solomon's description of the church.—Isaiah's call to faith, (B. C. 712.)—Jeremiah's expressions relative to wine, (B. C. 588)—Beautiful figure used by the prophet Joel, (B. C. 800.)

It is always in connection with the products of the earth, that wine is spoken of as a blessing in the

Scriptures, or else as a medicine for the restoration of exhausted health or spirits; or finally upon such occasions, and under such circumstances as to preclude the possibility of a supposition, that it means either the drugged liquor, then used to produce intoxication, or its milder fermented substitute. The first occasion on which it is spoken of favourably, is that on which Melchizedeck (B. C. 1900.) is represented as offering it to Abraham, who had just returned from a successful contest with the four kings who had pillaged Sodom, and carried his nephew, Lot, into captivity. The patriarch, worn out with the toil of the conflict, was entertained by this holy personage, who is represented as king of Salem, and priest of the most high God. "And Melchizedeck, king of Salem, brought forth bread and wine: and he was priest of the most high God." (Genesis xiv, 18.) This event is represented as having happened in an age of primitive simplicity, nearly two thousand years before the Advent of our Saviour. The superior sanctity of the personage who, upon this occasion played the host to the wearied patriarch, leads irresistibly to the belief, that inasmuch as there were two kinds of wine then in existence, he offered that which was cool and refreshing, instead of that which was poisoned with stupifying drugs. Yet, upon the slender foundation of this text, without taking into consideration the existence of two different kinds of wine, the advocates of "moderate drinking" have erected an argument favourable to the indulgence of their tippling propensities. Allowing, even that the wine presented to Abraham, was fermented to the full-

est extent, of which the grape juice in the hot climate of Palestine was capable, that is to say, that it contained four *per cent.* of alcohol, it appears to us but a slender warrant for the use of Madeira, brandied to the tune of thirty. To suppose that it was of that description which transformed Noah and Lot into brutes, as we shall presently see, would be to lay at the door of a man so holy as to be thought a type of the Saviour, a charge too serious for the endurance of the christian reader. It has well been said, that before a justification for tippling of any kind, either moderate or the contrary, can be extorted from this text, it will be necessary to procure some of the wine used on the occasion, and convince the world that it was of the same fiery character, with that, which with a boldness amounting to blasphemy, has been called "the good creature of God."

In the butler's dream, recorded in the fortieth chapter of Genesis, we have a remarkable example of the species of wine used in that primitive age. "And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." The wine which the butler here dreamed that, in the pursuit of his vocation, he handed to his master, was doubtless such as he had been in the habit of presenting. He dreamed that he was out of prison—that he was restored to his old office, and was engaged in executing the duties attached to it. Those duties, far from being such as fall to the share of a modern official, enjoying the same rank, consisted in offering a cup filled with a liquid as harmless as the waters of a

crystal fountain! A cup, which, while it left the passions at peace, and cast not a shadow over the mind, was capable of renovating exhausted strength, and renewing the activity of wearied intellect. When, therefore, it is afterwards said that Joseph's brethren "ate, drank, and were merry with him," we can very readily understand that their cheerfulness was not the result of intoxication, since Pharaoh only used the unfermented juice of the grape; and there is no reason to suppose that the steward possessed liquor to which his master was a stranger.

The next several occasions on which wine is spoken of in terms of approbation, are when Moses recommends its use in the several religious ordinances established for the observance of the Jews. The most important of these, by far, was the feast of the Passover, commemorative of the Lord's regard for the children of Israel, when the angel of death passed over their dwellings, in order to smite the first-born of Egypt. One of the most important directions given for the observance of this feast, was that during its continuance—that is, for seven days—the congregation should eat unleavened bread. This injunction, from that period to the present, has been observed by the Jews with the most scrupulous fidelity. But their scruples are not confined to bread alone; they extend to every thing that has leaven (that is, the fermenting principle) in them, and include all drinks which have undergone the process of fermentation. So rigidly do they adhere, in all the countries of the world, to this custom, handed down to them from father to son, through countless generations, that ac-

cording to Herschell, [see present condition of the Jews, &c., *passim*,] a Jew merchant has been known to stave casks of brandy consigned to him, because they arrived during the Passover, and it would be a violation of the law to receive them into his house; yet the injunction is delivered in words so plain, as to admit of but a single interpretation. "The drink offering thereof, shall be of wine, the fourth part of a *hin*." Leviticus, c. xxiii, v. 13. The manner in which this command is obeyed by the Jews, shows the light in which they and their fathers have always regarded it. They evidently understood it not to mean any fermented drink, such as would produce intoxication, for that they considered *leaven*, and suffered not to enter their houses. It is equally certain that they regarded it as an injunction to use unfermented wine, from the fact that in those countries where the vine is in general cultivation, the dried grape is preserved especially for the occasion; and in this it is common among them to prepare a wine made of raisins. (See Appendix, No. 2.) It is plain that fermented wine was not used at the feast of the Passover.

In the fourteenth chapter of Deuteronomy, are contained the directions for the reservation of tithes, &c. In the twenty-third verse, it is said, "Thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, *of thy wine*, and of thine oil, and the firstlings of thy herds, and of thy flocks." It is said in the preceding verse, "Thou shalt tithe the increase of thy seed," &c. It is evident that the twenty-third verse

refers only to the products of the soil. Wine is ranked with corn, with oil, with flocks and with herds. We would fain ask the most confirmed friend of moderate indulgence in the brandied wines of the present day, whether the species here spoken of, and classed among other agricultural products, could possibly have been of the same nature with that upon which his affections are set! It is said further, in the twenty-fourth, fifth and sixth verses, if the distance be too great for the owner to carry his tithes, thus selected, in kind, he shall convert it into money, and bestow it for "whatsoever thy soul lusteth after;" "for oxen or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth." The strong drink here spoken of, is said by St. Chrysostom, who was himself a native of Syria, to have been nothing more than palm wine, which, as we have seen, contained about *four per cent.* of alcohol—that is, about one-seventh part the strength of Madeira. The original is "shacar," which seems to be the root of the English adjective, saccharine, meaning any thing pertaining to sugar. We are warranted, therefore, in believing that this drink was exceedingly sweet, and of course contained very little alcohol. Dr. Shaw says that palm wine "is of a more luscious sweetness than honey," and his evidence is amply sufficient to justify the complaint of certain learned men who charge upon the translators of the Scriptures an imperfect understanding of the meaning of the term shacar. According to them, literally interpreted, it signifies *sweet*, instead of *strong* drink. But even allowing it the full force of the meaning given to it by

those who would fain, like the bees of Trebizond, extract a deadly poison from a nutritious substance, still it is put in the text in opposition to *wine*.—"Wine and strong drink," says the Hebrew lawgiver. If wine were, of itself, "strong drink," why this repetition of the idea in the very same sentence in which it occurs? It was this wine, of which, as we have seen, "the fourth part of a *hin*," was directed to be used as a drink offering. There is every reason to believe that the palm wine of the present day is much stronger than that used in the time of Moses; yet we see that it stands lowest in the scale. To call it, then, "strong drink," according to the modern acceptation of the term, is to pervert it from its original meaning.

When Abimelech, conspiring with his mother's kindred, the Shechemites, put to death his brethren, and took the reins of government into his own hands, Jotham, the youngest brother, who escaped by hiding himself, reproved the men of Shechem in the celebrated parable of "the trees in search of a king." The purport of it was, that on a time, the trees met to anoint a king. The crown was first offered to the olive; but the olive tree said unto them, "Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?" The same proposition being made to the fig tree, an answer, equally in character, was returned. "Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?" The discontented trees then made a similar application to the vine. The reply was in the words which follow: "Should

I leave my *wine, which cheereth the heart of God and man*, and go to be promoted over the trees?" (See chap. ix. Judges, *passim.*) In the end, the worthless bramble accepted the crown. But our business for the present lies entirely with the answer given by the vine, since it has often been quoted as an argument against total abstinence.

It is necessary to remark that the word here translated *wine*, is in the original, *tirosh.* It means the juice of the grape, generally in its unfermented state, and is sometimes applied to the fruit of the vine itself. Isaiah uses this expression in the passage rendered as follows: "When the *new wine* (tirosh) is yet in the cluster, one sayeth: Destroy it not, there is a blessing in it." (Isaiah, lxv, 8.) In this sense it is evidently used by the vine on this occasion. The olive speaks of its fatness, that is, the fatness of its fruit; the fig tree of its sweetness, meaning evidently the sweetness of that which it produced. Each here alluded to its own natural products, in their original state. Why then should sensuality so far distort the language of the vine, as to twist its meaning into a reference to the effects of the juice expressed from its fruits, after it had been perverted by the ingenuity of *man*, into a subtle and deadly poison?" Why should we not allow to the language of the vine the benefit of that liberal interpretation which we are constrained to accord to the sentiments of its companions, the olive and the fig tree?

Intoxicating drinks produce only temporary excitement, always leaving the spirits in a state of depression, when their effects are worn off, correspond-

ent to the exaltation which they experienced under their operation. We willingly leave it to any man who is even very moderately versed in the Scriptures, to say whether this alternation of excitement and depression corresponds with the scriptural idea of *cheerfulness!* The very expression, "cheereth the heart of God," is of itself sufficient to settle the question as to the kind of wine here alluded to. It were impious to imagine that *He* could be "cheered" by a beverage which possesses the power of transforming his chosen work into brutes, while it is very natural to suppose that he is pleased with that which is calculated to afford substantial strength and happiness to his creatures. The argument in favour of winebibbing, derived from this passage, rests entirely on the supposition, that a man must be under the influence of alcoholic stimulant, in order to be cheerful. Such, however, was not the opinion prevalent among those who, under the influence of Divine inspiration, penned the sacred volume. The prophet Zechariah tells us, (chap. ix, 17,) "corn shall make the young men *cheerful!*" We have yet to learn that bread, the staff of life, contains any alcohol, or stimulates to the point of destroying reason, and reducing mankind to the level of the brute creation. It is very certain that the inspired writers would never have applied the term "cheerfulness" to the artificial excitement produced by the use of alcohol.

In the second book of Samuel, (chap. xvi, 2,) we have a full exposition of the true uses of wine, and a significant hint, from the company in which it is found, of the general character of the wines of that

period. When King David was on his return to the city, after having been informed of the defection of Absalom, he was met at the top of the hill by Ziba, the servant of Mephibosheth, who brought with him "a couple of asses, saddled, and upon them two hundred loaves of bread, and a hundred bunches of raisins, and a hundred of summer fruit, and a bottle of wine." The servants of Mephibosheth, when questioned by the king as to the meaning of these things, answered, "The asses are for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as faint in the wilderness may drink." The connection here between the raisins, which are dried grapes, the summer fruits, and wine, sufficiently proves what species of wine is alluded to. It is evidently the unfermented juice of the grape, which is classed for its refreshing character, with the cooling and invigorating fruits of summer. It is well known that the pure juice of the grape was considered a tonic of rare virtue in Palestine, and Ziba evinces his knowledge of its proper use, by pointing out the object for which he designed it on this occasion. He brought the bread, fruit and raisins, for such as were in health, and had no need of restoratives; the wine, endued with medicinal qualities of a high order, he reserved for the sick; such (to use his own language) "as faint in the wilderness." Happy would it have been for mankind, had the poisonous successors of this innocent beverage, which have usurped its name, and perverted its functions, been always confined to the sphere of operation pointed out by Ziba.

It is well known to every practitioner of medicine, that pure water is the best restorative for those who faint from fatigue, or are overcome by any species of exhaustion. To bestow upon the raging thirst of an overheated labourer, a glass of alcohol, instead of a cup of cold water, would be equivalent to throwing oil upon a fire, by way of extinguisher. It would inflame his thirst the more, and far from reviving his energies, would leave him, when the fumes had evaporated, more feeble than he had been before he had imbibed the poison. Farmers, and tillers of the soil in general, have not now to learn, for the first time, that those reapers who indulge most freely in the use of alcoholic stimulant, are the very first to succumb beneath the heat of a harvest sun.

The expression of David, "wine which maketh glad the heart of man," (Ps. civ, 15,) has been torn from its context, and used by the imbibers of port and sherry, as an argument in favour of their soul-destroying practices. Yet it is very certain that when taken in its proper connection, it means no more than the natural product of the vine. In that chapter the psalmist dilates at large upon the power and goodness of God, as exhibited in the works of creation, and their peculiar adaptation to the wants of man. "He sendeth the springs into the valleys, which run among the hills." "He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works." "He causeth the grass to grow for the cattle, and herb for the service of man." "And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth

man's heart." "The trees of the Lord are full of sap." "He appointeth the moon for seasons; the sun knoweth his going down." "Thou makest darkness, and it is night." Here both before and after the contested text, we have lucid descriptions of the power of the Almighty, exhibited in the operations of nature. To such a pitch of rapture is the writer carried by reflecting upon these things, that he breaks out into a shout of joy. "O! Lord! how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." "The glory of the Lord shall endure forever!" "He looketh on the earth and it trembleth; he toucheth the hills, and they smoke." "I will sing unto the Lord as long as I live." In the very middle of these sublime passages, when, by the contemplation of the works of Divine power, the poet has worked himself up to the highest pitch of holy enthusiasm, the guzzler of thirty *per cent.* Madeira would have us believe, that he had stuck in a verse in praise of that beverage, which has already palsied his limbs, stupified his brain, turned his nose the colour of the grape from which the poison was originally extracted, and put the sign manual of the beast upon every feature of his countenance. The mind of the psalmist is exalted by a contemplation of the works of God, and therefore he would have you believe that he breaks out in praise of the distillery.

We will ask of our readers the favour to read, each for himself, this celebrated chapter, and when he shall have seen wine spoken of among other things, as coming out of the earth, to say whether, in his

opinion, natural wine, that is, the pure juice of the grape, is not alluded to.

The words of Solomon addressed to Lemuel, "Give strong drink to him that is ready to perish, and wine to those that are of heavy hearts," are often quoted by the moderate drinkers of the day, as affording an express license to indulgence. Yet it is coupled with a stern injunction not to drink. "It is not for kings, oh! Lemuel, it is not for kings to drink wine, nor princes 'shacar,'" (that is, sweet drink, though rendered strong drink.) The wise Solomon gives his reason for this prohibition. "Lest they forget the law," &c. But if you can find upon the roadside a poor traveller worn out with the length of his journey, or an overtasked labourer, whose strength has yielded to the toil to which he has been subjected, to him give wine, as Ziba did to David; not a burning alcoholic drink, which will set on fire the blood already intensely heated by fever, but a cool and refreshing draught fresh from the vineyard. If moreover, in your walks through life, you should meet a man bowed down with affliction, administer the same life-giving beverage to him; not that species of liquor which may raise his spirits for a few moments, and leave him more deeply immersed in sorrow than ever. Taken altogether, so far from being a warrant for nefarious indulgence in the use of intoxicating drinks, this passage seems to us to contain the very essence of total abstinence.

Solomon, in describing the glories of the church, addresses it under the image of a beautiful female. (Cant. vii.) The luxurious imagination of the royal

singer, leads him to compare the various beauties of this disguised mistress, to natural objects, themselves possessing great attractions. "Thy stature is like to a palm tree, and thy breasts to a cluster of grapes;" she is represented as smelling like an apple, and "the roof of her mouth is like the best *wine*." Here again wine falls in among other products of nature so gracefully, that it is impossible to regard it as any thing else than one of them.

The fact that unfermented wine, or the pure juice of the grape, is always meant when the sacred writings speak favourably of *wine*, is strengthened by the first verse of the fifty-fifth chapter of Isaiah. "Ho every one that thirsteth, come ye to the waters; and he he that hath no money, come ye and buy and eat; yea! come buy *wine* and milk, without money and without price." In this place the prophet is calling to faith, and under the name of milk and wine, prefigures the blessings which are to be obtained by those who seek after righteousness; without money and without price, for it is far above either. Wine is here closely associated with milk, the most bland and nutritious of all drinks. Would it have been found in such company, in such a work, had it borne the remotest resemblance to the liquid fire of the present age?

The expressions "wine, summer fruits and oil," and "corn, wine and oil," which occur in the fortieth and forty-third chapters of the book of Jeremiah, are evidently of the same nature, alluding directly to the products of the soil.

In the third chapter and eighteenth verse of the book of Joel, occurs one of those beautifully expres-

sive similies, to be found in the pages of the Scripture alone. The prophet is speaking of the blessings, that in future days shall light upon the church. "And it shall come to pass, in that day, that the mountains shall drop new wine, and the hills shall flow with milk." The expression "the mountains shall drop new wine," seems but an extension of Isaiah's figure, "Destroy not the cluster, for there is a blessing in it." The juice that flowed voluntarily from the grape, while upon the vine, and was considered the most delightful of all drinks, being as it were, the very essence of heavenly bounty, is here alluded to. It is spoken of both by Pliny and Columella, as well known to the Romans, and was drunk with honey as soon as it was caught. Surely, ingenuity itself cannot torture this expression into a warrant for swallowing brandied Madeira or port, and yet it affords fully as much encouragement to the winebibber as any of those we have quoted, if they be all viewed with a due regard to the context.

With these extracts we finish the consideration of those passages in the Old Testament, in which wine is spoken of with indulgence. Let us now examine those in the New.

CHAPTER V.

New Testament.—Christ came not to destroy, but to fulfil the law.—Testimony relative to John the Baptist, (A. D. 31.)—Marriage of Cana, (A. D. 30.)—Wine used at the institution of the Lord's Supper, (A. D. 33.)—"New wine in old bottles."—Paul's recommendation to Timothy, (A. D. 65.)

Our Saviour expressly informs us, that he came not to destroy, but "to fulfil the law." The whole spirit of the Old Testament being adverse, as we shall presently see, to any species of self-indulgence, it is hardly to be presumed, without strong proof, that he would have extended a license, the use of which was to pervert that very law, which it was the object of his mission to maintain. The advocates of self-indulgence, in modern times, have fancied that they have discovered such evidence, in several passages which we now proceed to notice.

The first in order is to be found in the eleventh chapter of Matthew, eighteenth and nineteenth verses, in the testimony given by our Saviour in favour of John the Baptist. He is speaking of the perverseness of the generation in which he lived, which seemed determined to find fault with all who undertook their spiritual guidance. "John," said he, "came neither eating, nor drinking, and they say, he hath a devil. The Son of man came eating and drinking, and they say, behold a man gluttonous and a winebibber, a friend of publicans and sinners." It is well known that John was a Nazarite, strictly forbidden to taste the juice of the grape, even in its unfermented state.

The word "Nazarite," signifies sanctified or consecrated, and the design of the institution was to set this class of persons apart, entirely for the worship of God. The necessity of preserving a character so holy above suspicion, will at once be apparent to all, who know how much the world is given to censure, and how eager it is, at all times, to find a flaw in the character of men professing to be members of a religious society. To avoid even the shadow of suspicion, the Nazarite was commanded to touch no wine, and not even to indulge in eating grapes, from the cluster, or dried. (See Numbers vi, 3.) It might be, that should he touch any of these things, though perfectly harmless, some enemy of himself and of religion, might make a handle of it, to accuse him of excess. It might be, that some insidious foe might drug the pure juice of the grape, and cause him to be intoxicated, to the scandal of the church, and his own loss of reputation. Even though he should be fortunate enough to avoid so great a calamity, ill-disposed persons might assert, that the harmless beverage, in which he indulged, was of an intoxicating character. To obviate all this the Nazarite drank no wine, nor vinegar of wine, nor strong (sweet) drink, nor ate grapes either fresh or dried. To this class belonged John the Baptist, and his abstinence appears to have excited the derision of those among whom his ministry lay.

But our Lord was bound by no such restrictions. He was no Nazarite, and might indulge in the unfermented wines of the Jews, without incurring any guilt. That he was a "winebibber," that is, that he

was excessively addicted to the use of that beverage, was so utterly false, that he did not deem the charge worthy of a serious refutation. They charged him at the same time with gluttony, an accusation, no doubt, fully as well sustained as that of drinking to excess. From the return of the Jews, after their captivity in Babylon, about four hundred and twenty years before Christ, it is probable that they were, in general, very temperate, as indeed they are peculiarly so to this day. Our Saviour, at the same time that he condemns in the severest terms self-indulgence in general, rarely or never alludes to intemperance in particular, which he would certainly have done, had it been a prominent vice of the day. The answer which he makes to the accusation, of his winebibbing propensities, is simple and short. "Wisdom is justified of all her children."

The whole passage, unfortunately for the winebibbers of the present day, proves too much if they insist on pressing it into their service. It certainly proves according to their version, that our Saviour not only ate and drank, but that he did both to excess. This is a conclusion so inevitable from the premises, that we do not see how it can possibly be avoided.

The miracle performed at Cana, of Galilee, at the wedding feast, has been seized upon by the advocates of moderate drinking, to prove that our Saviour was far from being opposed to the practice of swallowing Madeira half as strong as fourth proof brandy; that is to say, of the precise strength of a glass of half and half of the stiffest *grog* we believe in use since the invention of that beverage. The miracle alluded

to, it is well known, consisted in converting water into wine, in order to gratify his host, who had shown him kindness, and at the same time to give a proof of his Divine nature. Yet if the well known character of the wines in use among the Jews be taken into consideration, it will be found to afford no argument in their favour. Is it more natural to suppose that Christ produced for his friends, who are represented to have "well drunk" on the occasion, the pure juice of the grape, in common use among the Jews, or those intoxicating liquids which were drugged until they became, in the last degree bitter and unpalatable? Among men who do not draw their reasoning from the bottle, we look for but one answer. If the wine used were of an intoxicating character, the phrase "well drunk," evidently signifies that they had as much as they could carry; and it is forming a very singular idea of our Saviour's character, to suppose that he would take pleasure in assisting to render beastly drunk, those who were already more than "half seas over."

But the strongest of all the arguments yet used by the moderate drinker, and that which induced a reverend gentleman in England to say, "I must get another Bible before I can subscribe to the doctrine of total abstinence," is the use of wine by our Saviour at the institution of the Lord's Supper. This difficulty, like most others that have been thrown in the way of the temperance reform, is more imaginary than real. It will be remembered, that the Jews, at the feast of the Passover, used unfermented wine, prepared for the occasion. Our Saviour and his dis-

ciples were in the very act of celebrating this feast, for he was himself a Jew, and took that occasion to substitute this new ceremony for the old. The very language employed by him in speaking of the wine used on the occasion, (γενημα τησ αμπελου, the product or fruit of the vine,) is strong corroborative proof that the contents of the cup were nothing more than the pure juice of the grape. "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all, of it; for this is my blood of the New Testament, which is shed for many, for the remission of sins. *But I say unto you, I will not drink henceforth of the fruit of the vine*, until that day when I drink it new with you in the kingdom of my Father." (Matt. xxvi, 27, 28, 29.) "And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many. Verily, I say unto you, I will drink no more of the *fruit of the vine*, until that day that I drink it new in the kingdom of God." (Mark xiv, 23, 24, 25.) "And he took the cup, and gave thanks, and said, Take this, and divide it among you; for I say unto you, I will not drink of the *fruit* of the vine, until the kingdom of God shall come." (Luke xxii, 17, 18.) John, in his account of this supper, gives us no clue to the discovery of the kind of wine used on the occasion. But the language of the other three evangelists is far from affording any evidence that it was intoxicating; and when taken in connection with the fact already alluded to, that the Jews ranked fermented liquors with

leaven, and suffered them not to come into their houses during the Passover, it proves directly the reverse. Of this opinion was Dr. Adam Clarke, one of the ablest commentators on the Scriptures, who denounces the modern use of fermented wine, in the celebration of the Eucharist, as "a wicked and awful perversion" of that holy ordinance.

We deem it unnecessary to say any thing relative to the figure used by our Saviour, with regard to the folly of putting "new wine into old bottles," (Luke v, 37,) since it is a mere illustration, neither condemning nor recommending the use of intoxicating liquors. But that which follows in the next verse but one, "no man also having drunk old wine, straightway desireth the new, for he saith, the old is better," deserves a more extended notice, since it has been distorted into an approval of fermented wines. From the passage which we have extracted from Columella, (see Appendix, No. 1,) it will be seen, that the old wines of the Romans, and it is fair to presume, of their contemporaries the Jews, were nothing more than thick syrups, so sweet as to preclude the possibility of fermentation. The Opimian wines, which were in existence in the days of Pliny, who wrote about sixty years after our Saviour, were two hundred years old, having been made during the consulship of Opimius, from whom they took their name. They were the most highly esteemed of all others, having become by age "as thick as honey." Horace, in the thirteenth satire of the second book, reprehends the practice, indulged in by Aufidius, of drinking Falernian (the only wine, according to Pliny,

that would burn, in other words, the only fermented wine of the day,) early in the morning upon an empty stomach. The Opimian wines, those most highly in favour, were not of this description. The same Pliny says, "the lightest wine is that which becomes old soonest, and that which sweetens by age is less injurious to the nerves." A weak, sweet wine, was most in demand, and best suited to the palates of those who lived in the days of our Saviour. When he says, therefore, that "no man having drank old wine, straightway desireth new," he means nothing more than that a person who has been long accustomed to a beverage of luscious sweetness, turns with disgust from one which is comparatively sour.

In discoursing upon the subject of total abstinence, we have often been met by the recommendation of Paul to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake, and for thine often infirmities." The medicinal qualities of the pure grape juice have been before alluded to. It was considered a harmless, and at the same time a powerful tonic, and as such it was recommended by the apostle to his brother on this occasion. Of the wines in use at that day, Columella has assured us that some possessed high medicinal qualities, and he gives us recipes for making the myrtle and squill wine, the first of which is said, by this author, to be good "for promoting digestion, and repairing the body;" and the last to be highly efficacious as a remedy for "griping, looseness, and a weak stomach." Both were prepared in such a manner as to forbid the idea

of their being fermented, or possessing any intoxicating properties whatever. The same remark is applicable to hoarhound wine, pronounced, by the same authority, a sovereign remedy for diseases of the bowels, and coughs. Its substitute, hoarhound candy, has the reputation of curing coughs to this day. It was of the same nature with this last, being a mixture of sweet and bitter, from which all ferment, which by inflaming the lungs would have aggravated the cough, was carefully excluded. We are moreover assured, by the same writer, that there were, in his day, drinks which produced "headaches, madness, and dropsy." The effects of these wines, but too clearly betray the class to which they belonged, those namely, of drinks rendered intoxicating by the infusion of stupifying drugs. Which of these species of wine is it reasonable to suppose the apostle, speaking under the direct influence of Divine inspiration, recommended to his fellow labourer for the restoration of his health?

CHAPTER VI.

Wine when spoken of in terms of disapprobation.—Noah, (B. C. 2348.—Lot, (B. C. 1898.)—Jacob's blessings, (B. C. 1689.) Hagar in the wilderness, (B. C. 1898.)—Isaac and the Philistines, (B. C. 1804.)—Nadab and Abihu, (B. C. 1490.)—Order of the Nazarites, (B. C. 1490.)—This the first Temperance Society.—Prediction of Moses, (B. C. 1451.)—Joshua, (B. C. 1451 to 1420)—Gideon, (B. C. 1249.)—Samson a Nazarite, (B. C. 1164 to 1120.)—Vow of Hannah, and birth of Samuel, (B. C. 1171.)—Saul, the first king of Israel, (B. C. 1095.)—David; his first appearance, (B. C. 1063.)—Story of Nabal.—Of Amnon.—Practice of Solomon.—His wisdom derived from experience.—His precepts relative to the use of wine, (B. C. cir. 1000.)—Jeroboam, the son of Nebat.—Jonadab, the son of Rechab, forms a Temperance Society in his own family, (B. C. 925.)—Elijah, (B. C. 910.)—Obadiah, (B. C. 906.)—Terrible denunciation of Isaiah, (B. C. 760.)—Jeremiah's prophecy of the drunkenness and destruction of the Jews, under the figure of the bottles filled with wine, and of the linen girdle buried at Euphrates, (B. C. 602.)—His figure of the wine cup.—Babylon a golden cup.—The vision of Ezekiel.—The church of Christ foreshadowed.—The priests in the mystical temple drink no wine, (B. C. 594.)—Daniel.—Shadrach, Meshach and Abednego, (B. C. 607.)—Belshazzar's drunken festival and fall of the Assyrian empire, (B. C. 538.)—Feast of Ahasuerus and its consequences, (B. C. 521.) Joel.—Amos.—Habakuk.

We have thus taken a cursory view of all the passages that occur to us, in which the Scriptures speak with any degree of approbation, of the use of wine as a beverage. It will be observed, that we have not attempted to deny the existence of intoxicating wines at that period; but we have proved that there were also in use, and highly esteemed, wines from which the intoxicating principle was entirely absent. Our

readers must decide for themselves, which manner of wine it was, that so often met with the approbation of Heaven; so frequently received the recommendation of Jehovah, speaking through his prophets and disciples. It is now our duty to return to the earliest ages of the Bible, and to pursue in chronological order, the many and signal occasions on which the Almighty has signified his disapprobation of this baleful practice; a practice which, if it had been invented by the Prince of Darkness himself, could not have been more fatal to the welfare of man, temporal and eternal; a practice marked by a signal example of Divine displeasure upon its first introduction among the sons of men; a practice which, in all ages of the world, has filled society with gloom, and which, in spite of the strenuous efforts made to arrest it, continues, every year, to replenish the workhouse, the penitentiary, the grave and hell.

The Scriptures afford no direct evidence that wine, as a beverage, was in existence previous to the Deluge; yet from the intoxication of Noah after that event, some writers have been induced to believe, that it was not unknown to the Antediluvian world. Nay, one has gone so far as to insist that Ham, the son of Noah, was the person who drugged his cup according to a fashion which he had learned among the wicked generation that had perished in the flood. The heavy curse pronounced upon him by Noah, seems to countenance this idea; for it apparently implies a belief, on the part of the patriarch, that his son had played a trick upon him in order to expose him to ridicule. Upon the first mention of this fatal

beverage we are supplied with an example of its effects, such, as it appears to us, should have been sufficient to have deterred all future imitation. An aged patriarch, the sanctity of whose character recommended him to Providence as a fit instrument to preserve the seeds of the human raee, and to be himself the second father of mankind, is exhibited to us in an attitude of beastly exposure, from too great indulgence in the brutalizing practice. But the spectacle is by no means so revolting as that exhibited by Lot under the same pernicious influence. Delicacy induces us to draw a veil over this disgusting scene.

The patriarch Jacob, when on his death bed, called his progeny around him and bestowed on each a blessing. These blessings were, in fact, nothing more than predictions, all of which were afterwards verified to the letter. They were assignments to each, of that peculiar character by which, in after days, their descendants were distinguished. Of Reuben he said, "Unstable as water, thou shalt not excel;" of Simeon and Levi, "I will divide them in Jacob, and scatter them in Israel." Issachar "was as a strong ass, crouching down between two burthens;" and Dan, "a serpent by the way, an adder in the path." The dying patriarch, conscious that his own blessing, or cursing, was ineffective to reverse the decree of Omnipotence, told his sons what their descendants *would* be, not what he wished them to be. The prophecy with regard to Judah, was the most remarkable of them all. "He washed his garments in wine, his clothes in the blood of the

grape. His eyes shall be red with wine, and his teeth white with milk." (Genesis xlix, 11, 12.) If this be any thing more than an allusion to the nature of the soil of Judea, famous for its vineyards, and often described as a land flowing with milk, wine and honey, it is undoubtedly a reference to the intemperance of Judah's descendants, in after times, to which so many allusions are made by the prophets. Whether it be taken in the one sense or the other, whether it was, in fact, a prophecy of good or evil, it certainly affords no license to the winebibber of the present day.

It may be observed that all the patriarchs, Abraham, Isaac, and Jacob, were men of abstemious habits. When the first sent Hagar and her son, sorely against his own will, into the wilderness, he gave them bread, and a bottle, not of wine, but of water. Had his taste been similar to that of many who would fain be esteemed rulers in Israel in our own day, he would have filled the bottle with the more costly fluid, and the stronger it chanced to be, the better. We find Isaac contending with the Philistines for wells of water, which his father Abraham had digged, but we hear of no contest for stronger drinks of any description. On no occasion is it said that Jacob drank wine. These men were honoured by direct intercourse with the Deity, and surely their abstinence in this one particular, is an example to all mankind.

The long sojourn of the children of Israel, among idolaters, in the land of Egypt, had doubtless the effect of weaning their affections from the simple and primitive habits of their fathers. Even after the tre-

mendous exhibitions of Divine power in their favour, called forth by the inflexible obstinacy of Pharaoh, they were far from being contented with the change which had taken place in their condition. Their hearts still yearned for those seductive pleasures incident to a high state of refinement, to which they had been accustomed in the land of their bondage. In the language of Moses himself, they longed for the flesh-pots of Egypt. It was the object of this lawgiver, to eradicate as far as possible, the impression made upon their minds, by the luxuries of heathen civilization, and to throw a barrier around them, which should effectually, and forever, separate them from the nations surrounding the land of their future residence. They were the people whom God, in pursuance of his promise to Abraham, had selected from all the nations of the earth, to be the depository of that true wisdom, which consists in a knowledge of himself. The rest of the world was, without the exception of a single green spot, immersed in the grossest superstition. The whole aim of the laws of Moses seems to have been, to prevent his people from forgetting their God, and the great things he had wrought for their fathers. This could only be effected by keeping them, as far as possible, from the contamination of evil example. The form of worship, the manner of observing the feasts ordained to commemorate certain points in their history; all their observances, either of police or religion, had this end mainly in view. Had free communication been allowed, heathenism would, without the aid of a miracle, have swallowed up all traces of the true God, as

it had done in the case of the descendants of Ishmael, and those of Esau.

From the traditions of their fathers, from the fearful examples of Noah and Lot, from the abstinent habits of Abraham, of Isaac, of Jacob, of Joseph, and of his brethren; from the constant practice of Moses and of Aaron, men whose course of life was well known to the Hebrews, they might have derived lessons of temperance, only less binding than the inculcation of a positive enactment. But it pleased Almighty Providence, to impress the necessity of rigid temperance upon his chosen people, in a manner, and under circumstances that would never be forgotten in Israel. By the Levitical law, the office of ministering at the altar, was reserved to the tribe of Levi, and Aaron and his sons Nadab and Abihu, were set apart for the priesthood. These two young men had, unfortunately, tarried too long among "the flesh-pots of Egypt." Being called upon, on the day after their ordination, to minister at the altar of Jehovah, they committed a daring act of sacrilege, which was instantly visited by a most terrific exhibition of Divine wrath. The language of Scripture is simple, and concise. "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." (Lev. x, 1, 2.) The whole congregation was struck with terror by this awful example of Divine anger. The father of the deceased was warned by Moses not to bewail

them after the manner usual in Israel, lest the wrath of the Lord should be stirred against him. The young men were carried out and buried by their brethren. The people were warned not to leave their residences, for the oil of the Lord was upon them, and Moses was alarmed lest his vengeance should consume them. Consternation brooded over the tents of Israel, and the silence of death, rendered still more terrible, by the ignorance of the people with regard to the nature of the offence which had brought down the vengeance of the Almighty upon Nadab and Abihu, sat upon every dwelling. Every man feared lest he too, unawares, might commit the same sin, and undergo the same punishment. It was in this awful state of suspense, that the voice of the Lord came to Aaron, explaining in a few words, the cause which led to the sacrilegious act, and for the first time inculcating, by direct precept, the doctrine of "total abstinence" upon such as minister to the Lord in his holy temple. "And the Lord spake unto Aaron, saying; Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congretion, LEST YE DIE." (Lev. x, 8, 9.) In the two following verses, the reason for this prohibition is given in language so plain as to admit of no misconstruction. "That ye may put difference between holy and unholy, and between unclean and clean. And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." (Lev. x, 10, 11.) It was, undoubtedly, this offence of mistaking the unclean for the clean, and the unholy for the holy, that had

brought down destruction upon Aaron's sons, and we are left in no doubt as to the cause which lay at the bottom of the mistake. In order to avoid such a contingency for the future, Jehovah thus ordained a statute, which, if rigidly followed, would forever prevent the recurrence of such a catastrophe.

The priest chosen to minister at the altar, was expected to be an example to his congregation. Having the approbation of the Lord upon him, he was presumed to be one after whom they might, with safety, fashion their conduct. A command to him, then, was equivalent to a statute for the observance of the whole body over whom he presided, and to whom he stood in the position of a light set upon a high place, and casting its rays far into the surrounding darkness. If it was thus made incumbent upon the minister of religion to set the example of temperance, it was not less imperative upon his flock to follow the example thus set. This command to Aaron, therefore, far from being restricted in its operations to the peculiar class of persons mentioned in it, appears to us to take a wider range, and to embrace every member of the congregation.

The great Hebrew Lawgiver, acting upon the direct promptings of the Divine Spirit, appears to have understood that example would exercise a far greater influence over the minds of men, than could be expected from mere naked precept. By the command of the Almighty, he very early instituted, for the example and imitation of the children of Israel, the order of the Nazarites, in which, in after times, were found some of the most illustrious men ever selected

to carry into effect the commands of Divine Providence. This order was divided into two species of members: one, Nazarites for a particular length of time, and the other for life. The principal feature in the order of the Nazarites was, that during the continuance of his vow, the member was constrained to "separate himself from wine and strong drink; he shall drink no vinegar of wine, nor vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, nor dried. All the days of his separation shall he eat nothing that is made of the vine-tree, from the kernels even to the husk." (See Numbers vi, 3d and 4th, and the whole chapter generally, for an account of the order of the Nazarite.)

It is highly probable, that before this law was made, there were persons in existence who went by the name of Nazarites, since the vow of the Nazarite is spoken of as a thing well known, and since the term itself suggests the idea of one sanctified or set apart for the service of the Lord. This enactment, therefore, can be regarded as nothing more than an explanation of the duties assumed by such as took upon themselves the sacred character implied by the name. The Nazarite was an emblem of purity; an example for the imitation of all men. The prophet Amos, reproving the ingratitude of the Jews, enumerates among the high favours the Almighty had bestowed upon them, that of raising up Nazarites from their midst. "I raised up of your sons for prophets, and your young men for Nazarites." (Amos ii, 11.) In such high esteem were they held, not by the Jews

alone, but by the prophets of God themselves, that Jeremiah says of them, "They were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire"—(Lamentations iv, 3.) It would be difficult, we imagine, for any uninspired writer to give in so few words such a vivid picture of the effects, moral and physical, which the observance of total abstinence is calculated to produce upon the human frame. The same writer presents us with a portrait equally strong, of the Nazarite, after the violation of his pledge. "Their visage is blacker than a coal; they are not known in the streets; their skin cleaveth to their bones; it is withered; it is become like a stick." (Ib. 8.) So sacred was the pledge of the Nazarite considered; so fearful was the evil consequent upon its violation; so exactly has the prophet described the effects of intemperance, even as they are manifested to this day.

From among this class, as we shall presently see, God raised up the strongest man whom the world has ever seen; one whose immense physical powers have become a bye-word over the whole earth, furnishing to ancient Greece the first idea of her Hercules, whose pretended history is but a parody upon the true story of the Hebrew prodigy. From among them, also, was chosen John the Baptist; he to whose charge was confided the mighty task of preparing "the way, and making it straight," for the advent of *Him*, "the latchet of whose shoes," he says with the humility appropriate to his holy calling, he was "not worthy to unloose." Of these it will presently

be our business to speak more at large. At present it is sufficient to call the attention of the reader to the high estimation in which the Almighty must have held the virtue of total abstinence when he made it the first and principal requisite to the formation of a character so sacred. He designed that the Nazarites should attract, as they actually did, the admiration of all his people; and as esteem is the first step to imitation, the example of such men always before their eyes, was calculated to exercise a greater influence over their lives, than the enactment of a positive statute, for the observance of all the tribes.

The law of Moses, with regard to the prevention of intemperance, did not cease with the institution of the order of the Nazarite. Drawing near the end of his life, he saw, in prophetic vision, the calamities which, in future time, the children of Israel were destined to draw down upon their whole race, by the sin of disobedience, and he was commanded by the Almighty to point out the dangers that lay before them. In the twenty-eighth chapter of Deuteronomy, he predicted, with the utmost accuracy, the evils in store for the nation, on account of their habitual rebellion against God. Several hundred years before its first stone was laid, he described the fall of Jerusalem, which took place fifteen hundred years after his death, with a minuteness and circumstantiality of detail that is hardly exceeded by the narrative of Josephus himself, who was present at the siege, and and was an eye-witness to all its occurrences. (See Keith on the Prophecies, where a full exposition is given of this remarkable chapter. Also, Newton on

the same subject.) The same strain of prophecy, only less particular, runs through the four following chapters. In the thirty-second, after having repeated the threat, to scatter them for disobedience among all the nations of the earth, he says the Lord would obliterate the very memory of their name, were it not that the heathen nations would exult too much in their destruction, taking all the credit of the deed to themselves, and denying any assistance from the agency of Heaven. A terrible picture is then drawn of the intemperance of these heathen nations. "Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; their *wine* is the poison of dragons, and the cruel venom of asps." Such is the character given of the wine of the heathens, drugged with opium, possessing narcotic qualities, and producing effects exactly identical with the brandied liquors of the present day. It is remarkable that Moses speaks of these wines as in use only among the heathen; his example and his precept had undoubtedly served to banish them from the tents of Israel. No direct command is here given to beware of them, and indeed such an injunction would have been an act of sheer supererogation. The fatal beverage is represented as possessing the power to poison like the blood of the dragon; to inflict a wound more deadly than the sting of an asp; to cause man to forget the God who formed him, and to elevate himself, in his own vain imaginings, to a level with the Creator of the universe! To warn his flock to beware of indulging in the use of a beverage possessing attributes

of a character so deadly, would have been as unnecessary as it would be at the present day, for a lecturer on chemistry, after having explained to his class the nature of arsenic or prussic acid, to advise them not to swallow either of those poisons.

The mighty conqueror, Joshua, himself a water-drinker, and marching at the head of a water-drinking army, subdued all the nations that interfered to arrest his progress. In those days there were no instances of intemperance among the chosen people of God; but after their settlement, and the partition of the lands among the several tribes, there arose a new generation, who knew not Moses, nor the mighty things God had done for their fathers. Seduced by the example of the surrounding nations, they quickly fell into their habits, and became idolaters, indulging in all the practices incident to the worship of idols. Among these, one of the most common, as it was likewise one of the most seductive, was the use of intoxicating liquors. For these offences, God delivered them into the hands of their enemies, the Midianites, who oppressed them so sorely, that their cry ascended to heaven, and a deliverer was raised up for them in the person of Gideon. When this champion went out to fight for Israel, he took with him only three hundred men, to oppose the Midianites, whose numbers were so great, that they are compared by the Scriptures to the grasshoppers of the field. But Gideon was opposed to an army of riotous debauchees, and his own force, besides that the Lord was with him, were drinkers of water. Israel pre-

vailed against her enemies, and their host was scattered like leaves in autumn.

From the days of Joshua to the birth of Samson, a period of little more than three hundred years, the children of Israel had, for the offence of idolatry, been delivered no less than six times into the hands of their enemies, and that great champion was born during the sixth thraldom, under the Philistines. The circumstances attending his birth were such as to impress the propriety of temperance, strongly upon the minds of all human beings, who regard strength of body and limb as an advantage to the creature. He was evidently designed by the Almighty, as a signal example of the aid which the human frame derives from temperance, or rather abstinence from all intoxicating drink. Before his birth his mother was directed by an angel "to drink no wine, nor strong drink," and was informed that the child, "who was to be a deliverer of Israel," was likewise to "be a Nazarite from his mother's womb." (Judges, chap. xiii, which contains an account of the birth and education of Samson.) In the person of this mighty champion, we have another instance of "total abstinence" taught by example. He was the terror of his enemies, and the right hand of his people. His supernatural strength was not wasted by midnight riot, nor allowed to evaporate with the fumes of wine. It was nourished upon wholesome food, and revived, when it slackened, by water from the fountain. In his education, Divine Providence acted but upon the general plan, upon which he has at all times governed the universe. It is one of his irrevocable decrees,

that he, who would accomplish any thing great, either in the mental or physical world, must shun the wine flagon as he would the tooth of a serpent. Though the most memorable, this is by no means the *only* example afforded by history, of the necessity of adhering strictly to the main rule of the Nazarites. God has allotted distinction in the walks of life to him who has devoted his days and nights to that labour which is necessary to secure it; he has absolutely rejected the claim of all such, as by habitual indulgence, impair the capacity of the mind for toil, or subdue the elasticity of spirit necessary to perseverance.

> "Qui studet optatam cursu contingere metam
> Multa tulit fecit que puer, sudavit et alsit,
> *Abstinuit* venere et *vino*."

So says the heathen poet Horace. No lecturer upon temperance ever laid down stricter rules of total abstinence. Epictetus (Enchiridion, chap. xxxv.) enumerates "abstinence from wine" as among the preparations necessary for a man who would contest the prize at the Olympic games, and St. Paul 1 Corinth. ix, 25,) tells us that "he who would strive for the mastery must be temperate in all things." By raising up the strongest of men, in the strict school of the Nazarite, the Almighty made the most impressive of all commentaries upon the necessity of temperance to the support of bodily vigour. It is true that some of the greatest and best in all ages, have given way to the assaults of this powerful temptation. The mighty warrior, the divine poet, and the world renowned philosopher, have in turn sunk be-

neath its deadly spell; but they have not done so as long as they deserved the name of soldier, bard, or sage. True, the temple might still stand a monument of desecration; but the Divinity that inhabited it had already fled, never to return.

Samson died, not having relieved Israel from her thraldom, that stubborn generation being still obstinate in the pursuit of their idolatrous pleasures. At this time, there can be little doubt, that intemperance had gained such ground among the Hebrews, as to be regarded as nothing unusual. When Hannah, the wife of Elkanah, appeared at Shiloh, and prayed unto the Lord in bitterness of soul on account of her barrenness, Eli, the high priest, who saw her lips moving, but heard not her words, reproved her in the following words:—"How long wilt thou be drunken? put away thy wine from thee." (1 Sam. i, 14.) It is observable that the high priest expresses no astonishment at the sight of a drunken woman in the temple of the Lord; a plain proof that the Hebrews had degenerated from the temperance of their fathers, as they had, also, fallen off from the worship of the true God. A drunken woman is, even among nations not remarkable for sobriety, an object of intense and unalloyed disgust. What then would the sight of one have been to the Hebrews, when they worshipped the God of their fathers in the desert of Mount Sinai, in full view of the spot where the law for their guidance was delivered in thunder and in lightning? The vices are not less nearly related than the arts are said to be. They flourish in the neighbourhood of each other, and are of a nature highly gregarious.

Along with oblivion of their Creator, had crept in every species of delinquency, to degrade the Jewish character, and rivet the yoke of bondage upon the necks of the Jewish people.

That the vice of intemperance lay at the root of all the iniquities which degraded and enslaved Israel, is further apparent from the vow made by Hannah, at the time she was reproved by Eli. She had prayed for offspring, and, in the event of her prayer being listened to, had promised that he should be devoted to the service of the Lord, and that "a razor should not come upon his head, all the days of his life." (1 Sam. i, 11.) In other words, she devoted him to the order of Nazarites from his birth. A woman so wise and so pure of heart as Hannah, could not fail to understand the chief cause of the sins of her people, and to deplore them from the bottom of her heart. With this vow, upon the birth of Samuel, Hannah strictly complied. Like a prudent and affectionate mother, she was determined that her darling son, who had expressly been given her by the Lord, and upon whom she had bestowed the name he bore in commemoration of this event, should not be exposed to that fearful temptation which had wrought so much evil among her people.

We are told by the Scriptures, that Phineas and Hophni, sons of Eli, and priests of the temple, "were men of Belial;" and in the second chapter of the first book of Samuel, a striking contrast is drawn between the family of the high priest, and that of Elkanah. From the wicked character of the two priests, and their indulgence in all the vices of the

age, implied by the application of the term "sons of Belial;" it is evident that their conduct with regard to the important matter of temperance, was the reverse of that pursued by the offspring of Hannah. The pictures of the two, one entirely abstinent, and the other given to all manner of self-indulgence, seem to be placed side by side, for the express purpose of presenting a lively contrast. Their fate was as different as were their characters. The licentious sons of Eli, in a moment, possibly, of drunken excitement, allowed the populace to obtain possession of the ark of the covenant, which had been confided to their keeping, and to carry it, as a banner, into battle with the Philistines. The Lord visited this sacrilege, with one of those terrible judgments which were wont to follow the defection of Israel. The host was routed by the Philistines—the ark fell into the hands of the uncircumcised—and the sons of Eli fell beneath the spears of their enemies. On the contrary, the temperate Samuel, whose judgment was never clouded by the use of intoxicating liquors, or perverted by any other species of self-indulgence, lived to be an honour to his parents, a light to his people, and a favoured servant of his God. Here we have the very essence of history, if that study be in truth what it is defined, "philosophy teaching by example."

The example of a man so holy, failed not to have its due effect; and the children of Israel recovered from the stupor of debauchery, began again to long for the worship of the God of Israel. By his persuasion, they abandoned the worship of false gods, of Baalim and Ashtaroth, and the Lord once more

delivered them from the yoke of bondage. Such, and so great, was the influence of *one totally abstinent man*, upon a nation sunk in idolatry, and all the debasement incident to the worship of stocks and stones.

Saul, the first king of Israel, who was, shortly after the events above alluded to, anointed by Samuel, appears to have been selected for no extraordinary virtue, or intelligence, but purely from the superiority of his personal appearance. He was a head and shoulders taller than all the people. Thus much we learn from the words of the prophet, while we are left entirely in the dark as to the qualities of his mind or heart. His conduct while he reigned, was evidently that of a gross sensualist, and his punishment was not less just than exemplary. In most favourable contrast to this grossly animal character, appears that of David, the son of Jesse. This eminent personage, more highly distinguished, perhaps, by the favour of God, than any other of whom the Old Testament gives any account, appears to have been, from his youth upwards, a rigid devotee to the cause of total abstinence. Spending his early years in the peaceful occupation of a shepherd, he is first introduced to the reader in a most engaging manner. According to the book of Samuel, "he was ruddy, and withal of a beautiful countenance, and goodly to look on." Had his path ever been crossed by the demon of intemperance, the ruddiness of his complexion would have been converted into the yellow, parchment colour into which the visage of the sot is changed, when he puts off manhood for the sake of

his cups, and voluntarily lays down to wallow with the swine—the beauty of his countenance would have been exchanged for that indescribably stolid appearance, which the stupor of habitual intoxication never fails to create, upon the faces of those who indulge in it—and instead of the eye resting with pleasure upon his handsome and ingenuous features, it would have turned with disgust from the animal traits, which wine inevitably brings out upon the countenance of the drunkard. Throughout all his trials, he appears to have adhered rigidly, to the abstinent life which he adopted in his youth. The Scriptures, from the great importance of his character as the most distinguished ancestor of our Saviour, is particularly minute in recording his personal adventures, habits, and sentiments; yet we never find him, on any occasion, sinning against the rules of the most rigid total abstinence. In all his wanderings and trials, fleeing from the wrath of Saul, or sitting upon the throne allotted to him by Omnipotence, leading his forces triumphantly against the embattled host of the Philistines, or bowing with a broken spirit beneath the stern decree of Heaven, fainting with fatigue in the wilderness, or soothing his melancholy by the golden charms of song in the recesses of his palace, a deposed sovereign fleeing before the wrath of his rebellious offspring, or an anointed king with all Israel at his footstool, in peace or in war, in joy or in sorrow, in the cave of Adullam, or the high places of Jerusalem, in the desert of Engaddi, or the temple of Shiloh—in all places, and at all seasons, the temperance which marked his habits was worthy

of all imitation! When he fled from the wrath of Saul, and came to Nob, to Abimelech the high priest, he asked of him five loaves of bread. Not once did he think of demanding wine, for in it he knew there was no sustenance. When he kept the country with a few hundred men against Saul, it is never said that he sought *wine* for his band. When he made a requisition upon the drunken Nabal, for enough to keep him and his men from perishing of hunger, he asked for no stronger fluid than water.* When the wise Abigail volunteered to relieve him, knowing his temperance, she took with her two hundred loaves of bread, and *two* bottles of wine. Indeed so small a quantity, being one bottle to three hundred men, could have been meant for nothing but medicine. When Absalom rebelled against him, Ziba, meeting him with his company, brought him two bottles of wine, expressly, as he himself said, for those that faint in the wilderness; that is, for the sick.

No man ever reprobated the use of wine in severer terms than did this chosen servant of the Most High. To such a pitch of horror did his dislike to the use of it extend, that on one occasion, when endeavouring to give a sensible idea of Almighty wrath, he typifies it under the figure of a cup in the hand of Jehovah, which he pours out upon the nations, spreading terror and desolation as its contents fall among them.

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* Nabal's answer proves this fact:—"Shall I take my bread and my water, and my flesh, and give it to him whom I know not," &c. (1 Sam xxv, 11.) Not a word is here said about *wine*, which would not have been omitted had David asked for it.

"In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out the same; *but the dregs thereof*, all the wicked of the earth shall *wring them out*, and *drink them*." (Ps. lxxv, 8.) The stupifying drugged wine of the ancients is here clearly alluded to, and the dregs, that which conferred its intoxicating properties, are reserved for the wicked of the earth. In the opinion of David, no heavier judgment could fall upon a nation than that of becoming addicted to the use of intoxicating drinks. Well might the royal Psalmist feel a holy horror of such drinks. He had not only heard from his fathers, but he had seen enough, in his own day, to set his heart against them forever. He had seen the foolish Nabal, waking from the fumes of intoxication, struck with terror at the mischief it was near working him, and with nerves unstrung from the weakness consequent upon a fit of drunkenness, perishing in all the agonies of *delirium tremens*.* We have seen one of his own children slaughtered by another, "when his heart was merry with wine."—(See the story of Amnon, in 2d Samuel, xii.) Wiser than his contemporaries, he knew how to trace the

* The words of the Scripture seem to justify the inference here made. They are as follows:—"And Abigail came to Nabal; and behold he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken; wherefore, she told him nothing, less or more, until the morning light. But it came to pass, in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone. And it came to pass, about ten days after, that the Lord smote Nabal, that he died." (1 Sam. xxv, 36, 37, 38.)

defections of Israel, in all times, to their true source; to the fact that habitual indulgence in intoxicating drinks, left the mind no room for the exercise of its natural vocations. It was at a time that his sons "were eating and drinking in their elder brother's house," that the machinations of Satan commenced against Job. The author of mischief knew well when to select his hour.

But the man who, of all others mentioned in the Old Testament, was best qualified, from the extent of his wisdom, as well as from his personal experience, to testify as to the effects of sensual indulgences of every kind, including the use of intoxicating drinks among the number, was undoubtedly Solomon, the son and successor of David. This prince, renowned all over the world for his natural gifts, became even more so by his magnificence. Seduced by prosperity, and the blandishments of an Egyptian wife, he left off the worship of the true God, and turned to that of idols. The vengeance of Jehovah was swift and heavy. Calamity after calamity pursued him, until, in bitterness of heart, he acknowledged that all the pursuits of man were vain, and the pleasures he pursued but shadows at the best. No man had indulged so freely in every description of sensual pleasure, and no man, therefore, was ever so capable of estimating animal enjoyment at its true value. In every page of his works, we find warnings against indulgence in those pleasures which had led his own heart astray. Upon the use of intoxicating drinks he is particularly severe, inculcating, continually, the doctrine of total abstinence as essen-

tial to the health, moral and physical, of man. In the twentieth chapter of Proverbs, he tells us, that "wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." In the twenty-third chapter of the same book, he exclaims:—"Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?"—and immediately answering his own questions, explains to us who are the unhappy individuals upon whom these calamities are wont to fall. "They that tarry long at the wine; they that go to seek mixed wine." Here he evidently means to point out the species of wine which produced all these misfortunes, and explains it not to be the pure juice of the grape, which was a common and harmless beverage, but the mixed or drugged wines of the heathen; such, in other words, as produce intoxication. In view of the mischiefs thus described as issuing from the wine cup, the wisest of men then proceeds to enter his solemn protest against it. "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder." Every man who has even once indulged in the use of intoxicating liquors to excess, but too well knows the exact justice of this description. "At the last," that is, after the fit of intoxication is over, it does indeed "bite like a serpent, and sting like an adder." Nor will he fail to recognize the following effects of liquor, "while it rages," described by the same masterly hand: "Thine eyes shall behold strange

women, and thy heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, thou shalt say, and I was not sick; they have beaten me, and I felt it not. When shall I awake? I will seek it yet again!" (Proverbs xxiii, 29—35.) The tendency of wine to inflame the animal passions; its power of producing such oblivion of self and situation as to render a man careless and ignorant where he may lie down, whether in the middle of the sea or on the mast of a ship; the headache, sickness, and soreness of bones, which debauch always produces, and which makes the debauchee feel as though some one had been beating him; the drowsy and dizzy sensation which causes the bacchanal to doubt whether he be awake or asleep; and the raging thirst which drives him again to the bowl, in order to restore the equilibrium of his nerves, already giving him a foretaste of hell, are here described with the pen of a master. The colours are indestructible, and the description, as every drunkard too well knows, is as true at this day as it was when first given, three thousand years ago.

In the thirty-first chapter of Proverbs, is contained the advice of the same wise king to Lemuel, teaching the duty of total abstinence to rulers, and such as have the administration of justice in their hands. "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink. Lest they drink and forget the law, and pervert the judgment of any of the afflicted." If it be so improper for those who have the *temporal* concerns of man under

their jurisdiction, what must it be for a minister of Christ?

In the second chapter of Ecclesiastes, we have the personal experience of Solomon himself, upon this subject. Becoming wearied of life, and exhausted in spirits, he sought pleasure in every possible form of sensual enjoyment; but, as the jaded *roué* of our own time is aware, it never comes when sought with so much avidity. Among other vices into which he plunged, headlong, in order to relieve the fierce *ennui* under which he laboured, he enumerates that of hard drinking. "I sought in my heart to give myself to wine," &c., (Ec. ii, 3,) yet he found the pleasures of intoxication as evanescent as all others of sense, and he says in bitterness of heart, "It was all vanity and vexation of spirit."

Rehoboam, the son of Solomon, succeeding his father, and giving displeasure to ten of the tribes, they seceded, and formed a separate kingdom of their own, under Jeroboam, the son of Nebat. Rehoboam continued to reign over Judah and Benjamin. His kingdom was called Judah. That of Jeroboam was called, thenceforth, Israel.

Jeroboam, regardless of the precepts of David and of Solomon, and of all the wise men and prophets who had gone before him, instituted the worship of idols with the drunken ceremonies attendant upon it. From that time forward, the history both of Israel and of Judah, is little less than a catalogue of sins and repentance. The people seemed to have put off the garment of sobriety, and to have vied with the surrounding nations in drunkenness and de-

bauchery. Yet there were among them some memorable instances of total abstinence, and to this period must be referred the formation of a society of that nature, which is perhaps the most remarkable event when all its circumstances are considered, in connexion with this subject.

Jonadab, or (as he is sometimes called) Jehonadab, the son of Rechab, a man of exalted piety, lived in the time of Ahab, the most wicked of all the rulers of Israel. We are informed by the inspired volume that this wicked king, as if it had been a light thing for him to walk in the sins of Jeroboam, the son of Nebat, commenced his career by taking to wife "Jezebel, the daughter of Ethbaal, king of the Zidonians," a professed idolatress, and hater of the prophets, and that he "went and served Baal, and worshipped him." Numerous and grievous were the sins which he committed, among other things raising an altar to Baal—making a grove for his idols, in imitation of the heathen nations—and causing, or allowing his servant Hiel, the Bethuite, to rebuild Jericho, in spite of the curse pronounced against it by Joshua, the son of Nun. Of this wicked character it is said, that "he did more to provoke the Lord God of Israel to anger, than all the kings of Israel that were before him." (1 Kings xvi, 29—34.)

The godly Jonadab regarded all this wickedness with horror, and well knowing the cause which lay at the bottom of it, determined to guard those over whom he possessed influence, from the taint of idolatry. Being aware that intoxication leads more

directly than every other vice combined, to the commission of deadly sin; and, doubtless, understanding that it had been a main instrument in causing Ahab to fly in the face of the Almighty, he called his family together, and imposed upon them a solemn pledge *not to drink wine.* "Ye shall drink no wine, neither ye nor your sons forever." (Jer. xxxv, 6.) The influence of this man of "total abstinence" was great, even among those who cared not to follow his example. When Ahab, with all his generation, was cut off by Jehu, the latter, deeming it necessary to prove his zeal against idolatry, thought he could not do so better, than by enlisting the pious and abstinent Jonadab in his cause. This man, as far as we are informed, had never been conspicuous in the councils of the nation; but he was known to all the people as a person of exemplary virtue, and was revered for his abstinence in the midst of general drunkenness. The moral weight which piety never fails to command, even in the midst of vice, was never exemplified in a more striking or edifying manner. When Jehu had departed from the scene of slaughter, he lighted on Jehonabab, the son of Rechab, coming to meet him, and he saluted him, and said to him, "is thine heart right, as my heart is with thy heart? And Jehonadab answered, it is. If it be, give me thine hand. And he gave him his hand, and he took him up to him into the chariot. And he said, come with me and see my zeal for the Lord. And they made him ride in his chariot." (2 Kings x, 15, 16.) Thus it appears that the bare presence of Jonadab would, in the opinion of Jehu, win him more favour in the eyes of Israel, than

that of all the great men, judges, and captains of the land. The calm judgment of the totally abstinent man was not capable of being distorted; and that judgment was called in, to justify an act that might otherwise bear the appearance of rash and violent usurpation.

The good effects of this man's "total abstinence" died not with him. By the blessing of God, it was continued through the succeeding generations of his descendants. Two hundred and fifty years after the death of Ahab, the prophet Jeremiah, in a day more distinguished for general drunkenness, even than his, was commanded to offer wine to his descendants. But they steadily and resolutely refused, saying, in the words of the text already quoted, "Our father commanded us, saying, ye shall drink no wine, neither ye, nor your sons forever." The obedience of this noble generation to the command of an ancestor so remote, found such favour in the sight of God, that he informed them through the prophet, "Jonadab, the son of Rechab, shall not want a man to stand up before me forever." Their example is held up by Jeremiah, as contrasting with that of Israel in general. "The words of Jonadab, the son of Rechab, that he commanded his sons not to drink wine, are performed; for even unto this day they drink none, but obey their father's commandment. Notwithstanding I have spoken unto you, rising early and speaking, yet ye hearkened not unto me." (See the thirty-fifth chapter of the book of Jeremiah, where this curious and interesting history is given at large.) Such and so lasting, was the effect of a single bright example!

Would that Christian ministers of our own day, could be brought to see it in all its force.

The most remarkable fact, however, attendant upon this very extraordinary circumstance, and one which sheds a flood of light upon the Divine origin of the Scriptures, remains yet to be told. The Rechabites are still in existence as a separate tribe, and to this day observe with religious fidelity, the command of their pious ancestor, delivered two thousand, six hundred years ago. The Rev. Mr. Wolfe, a missionary, whose writings have of late years attracted much attention, enjoyed the opportunity of personal intercourse with one of this tribe. We shall relate the circumstance in his own words. "On my arrival at Mesopotamia, some Jews that I saw there, pointed out to me one of the ancient Rechabites. He stood before me wild, like an Arab, holding the bridle of his horse in his hand. I showed him the Bible in Hebrew and Arabic, which he was much rejoiced to see, as he could read both languages, but had no knowledge of the New Testament. After having proclaimed to him the tidings of salvation, and made him a present of the Hebrew and Arabic Bibles and Testament, I asked him, 'whose descendant are you.' 'Mousa,' said he boisterously, 'is my name, and I will show you who are my ancestors;' on which he immediately began to read from the fifth to the eleventh verses of Jeremiah xxxv. 'Where do you reside,' said I; turning to Genesis x, 27, he replied, 'At Hadoram, now called Simar by the Arabs, at Usal, now called Sanan by the Arabs;' and again referring to the same chapter, verse thirtieth, he said,

'at Mesha, now called Mecca, in the deserts around those places. We drink no wine, and plant no vineyard, and sow no seed; and live in tents as Jonadab, our father, commanded us; Hobab was our father too. Come to us, and you will find us sixty thousand in number, and you see thus the prophecy has been fulfilled:—'Therefore thus saith the Lord of Hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand up before me forever.' And saying this, Mousa, the Rechabite, mounted his horse and fled away, and left behind a host of evidence in favor of sacred writ."

Elijah the Tishbite, probably the greatest of all the prophets, was fed in the wilderness by ravens, and his drink was of the water of the brook. When fleeing from the wrath of Jezebel, he laid him down hungry and thirsty in the wilderness to die. But the angel of the Lord conveyed bread and a cruise of water (not of wine,) to his head. When Jezebel attempted to cut off all the prophets of the Lord, Obadiah concealed an hundred of them, by fifties, in a cave, and "fed them on bread and water." He never thought of offering intoxicating drinks to these holy men, lest, like Nadab and Abihu, they might forget the difference between "holy and unholy." Many illustrious prophets flourished between the time of Solomon and that of the Babylonish captivity, none of whom are represented to have drunk any thing stronger than water. So true is it, that the Almighty has ordained total abstinence for the observance of those whom he has selected as an example to others.

But among the people, drunkenness had grown to

be a monstrous evil, and temperance was scarcely known but by name. The prophet Isaiah, who flourished but a short time before the captivity, in view of the fearful extent of this alarming vice, uttered against it one of the most terrible denunciations of which we have any example in the Old Testament; a denunciation which, even at this day, is enough to make the hair stand on end, and the flesh cleave to the bones. "Wo unto them," are the awful words of the prophet; "wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, until wine inflame them! And the harp and the viol, the tabret and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands. Therefore my people are gone into captivity, because they have no knowledge; and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure."—(Isaiah v, 11, 12, 13.) In the same chapter, in the twenty-first verse, he says: "Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink!"

In these two passages, but more especially in the first quoted, the prophet plainly declares that wine had brought all their calamities upon the chosen people of God; for as wine caused Nadab and Abihu to mistake "the holy for the unholy;" so by destroying memory and judgment alike, it opens the door to all imaginable forms of sin. To what crime may

we not suppose it will lead, when we see it bringing so holy a man as Lot to the bed of incest.

In terms almost as severe does he reprove the impious conduct of the people, at the time the city was besieged by the Persians; an event that called for repentance and mourning, in sackcloth and ashes, but which the infatuated Jews thought proper to meet in drunkenness, riot and debauchery. "Behold joy and gladness, slaying oxen, killing sheep, eating flesh, and drinking wine: let us eat and drink, for to-morrow we shall die." (Is. xxii, 13.) For this mockery of heaven the prophet assures them, "this iniquity shall not be purged from the earth till ye die, saith the Lord God of Hosts."

"Ephraim," it had been said of old, "is joined to his idols; let him alone." As that people was distinguished above all the tribes for its idolatry, so it was, also, for that which leads the heart most readily to the worship of idols—drunkenness. Isaiah dealt out upon them a denunciation only less fierce than that which he bestowed upon the whole people. "Wo to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat vallies of them that are overcome with wine." (Is. xxviii, 1.) "The crown of pride, the drunkards of Ephraim, shall be trodden under foot." (Ib. 3.) "The priest and prophet have erred through strong drink; they are swallowed up of wine; they are out of the way through strong drink: they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." To such

beastly intemperance had this chosen people degenerated, in spite of the enactments of Moses, and the precepts of the prophets, sustained by their own shining example! Little is there to wonder at in the terrible judgments denounced against the whole people of Israel. We are rather disposed to be surprised at the long forbearance of Almighty power, in the face of such abominations.

Under the type of the linen girdle hidden at Euphrates, the prophet Jeremiah (chap. xii,) prefigures the destruction of God's own people; and under that of the bottles filled with wine, he foretold the drunkenness of the tribes. The words are remarkable. "Thus saith the Lord God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know, that every bottle *shall* be filled with wine. Then thou shalt say unto them, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests and the prophets, and all the inhabitants of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together, saith the Lord. I will not pity, nor spare, nor have mercy, but destroy them." (Jer. xiii, 12—14.)

Let us ponder awhile over this fearful picture, and endeavour to extract from it the light in which the sin of intemperance is regarded by God, as revealed in his instructions to Jeremiah. Israel, by her disobedience, had often drawn down punishment of the severest description. Famine had consumed her population, pestilence had loaded the air with the taint of death, her young men had been cut off by

the sword of the enemy, and her whole people had borne the yoke of the conqueror. For one thousand years, even from the time when the law had been promulgated from Mount Sinai, they had never ceased to excite the anger of the Almighty against them. He had exhausted the mighty plagues of war, pestilence and famine; servitude had had no effect in taming the rebellious pride of the Jews. He now announces the approach of a curse worse than all the rest together; a curse to which the combined pressure of war, famine, and pestilence, was as the weight of a feather in the scale, against the sum of visible matter. He denounces national drunkenness against them for their crimes. Great as had been the spread of this sin, it had heretofore spared a remnant. But now it was to go forth over all the land—to pervade all classes—to insinuate itself into all places. The king upon the throne, the priest before the altar, the peasant in his field, and the beggar in the street, all, all were threatened with the visitation of this most awful calamity. He who perished by famine, retaining still the use of his faculties, might appeal, in the jaws of death, to the pity of an all-merciful Creator. The overburdened wretch, who sank beneath the labour assigned him by a brutal taskmaster, might cry, as his heart-strings cracked beneath the weight of his misery, to God, the only refuge of the poor. The inmate of the pest-house might breathe forth his soul, in the hope of a peaceful eternity beyond the grave, and the young warrior might raise a voice of supplication, not in vain, when he lay extended in the agonies of death, upon the field running red with

the blood of his kindred. But the curse of drunkenness was worse than all these calamities, because the drunkard, unconscious of his end, rushed into the presence of his Maker, without knowing that his soul was demanded of him. For him, there could be no prayer, no repentance. He fell with all his imperfections on his head, and, in the awful language of the wise man, "In the place where the tree falleth, there it shall be."

It was not necessary for Divine Providence, after having entailed this curse, to make any farther provision for the destruction of this stiff-necked people. To turn them over to national drunkenness, was to put a sword into every man's hand, to inspire every man's heart with deadly enmity against his neighbour. To make drunkards of them, was in effect, "to dash them one against another." It was equivalent to withdrawing all pity from them; to shutting "the gates of mercy" for ever on their generation; to destroying the entire race, utterly, from the face of the earth.

In such horror did this prophet hold the sin of winebibbing, that when speaking of the agony of his mind, consequent upon the revelation to him of the fearful judgments about to fall upon Jerusalem, he compares his state to that of a man "overcome by wine," (Jer. xxiii, 9.) Inspiration itself afforded him no stronger figure, for the utter abandonment of all earthly hope.

Upon another occasion he typifies the wrath of the Almighty burning even to the destruction "of all the kingdoms of the earth," under the figure of the wine cup. "Thus saith the Lord God of Israel

unto me; Take the wine cup of this fury at my hand, and cause all the nations to whom I shall send thee, to drink it. And they shall drink, and be moved, and be *mad*, because of the sword that I will send among them." (Jer. xxv, 15, 16.) And surely nothing in the inanimate world could have been better adopted as a figure to describe the wrath of Heaven, than that which is mightier for destruction than Saul, or than David; for while the one had slain his thousands, and the other his tens of thousands, intoxicating drinks, far mightier than them both, hath brought its millions of hecatombs to an untimely grave.

The severe judgment against Babylon, was rendered in consequence of her having, not only, sinned herself, but of her having, also, caused all other nations to forget the Lord. In describing the corrupting influence of this mighty and luxurious city, upon the rest of the world, the figure of a wine cup is again resorted to by the prophet Jeremiah. "Babylon hath been a golden cup in the Lord's hand that made all the earth drunken: the nations have drunken of her wine: therefore the nations are mad." Babylon, the strong-hold of idolatry, the great corrupter of the nations, is then threatened with destruction. We are here clearly informed of the method adopted to wean men from the worship of the true God, and deliver them over to the adoration of idols. It was by means of her wines—of her intoxicating drinks—the superiority of which is prefigured in the simile of the golden cup, that she successfully accomplished this great sin.

The prophet Ezekiel in his vision of the mystical church, makes it an indispensable requisite to the exercise of the priesthood, that "the priest should drink no wine, when they enter into the inner court." (Ezek. xliv, 21.) The church of Christ is clearly prefigured, in this magnificent vision, and the purity by which it was to be distinguished, forms a striking contrast to the defections of his own time. Yet, in spite of this positive precept, there are at this day, even among the ministers who officiate at the altar of Christ, men who can see no wrong in "moderate drinking." Provided, only, that they may not have gone into the temple immediately after having swallowed the poison, they see no sacrilege in appearing before the Lord with unstrung nerves, aching head, and trembling hands, caused by the "moderate drinking" of the previous week, as though the meaning of the commandment were not, that the Lord required the exercise of their faculties in full strength, when they venture to minister unto him.

We now come to a melancholy period of Jewish history; that in which for the sin of drunkenness, and its consequence, idolatry, they were deserted by the Lord and led captive to Babylon. Yet even among these captives did the Lord preserve some, as an example to future generations. The history of Daniel, is confirmatory of this fact. This distinguished personage, when a boy, along with three companions, Shadrach, Meshach, and Abednego, was brought by the prince of the eunuchs, in obedience to the royal command, that they might minister to Nebuchadnezzar, king of Babylon. (See Dan-

iel i, *passim.*) Daily provision was allotted them, but Daniel "purposed in his heart" not to defile himself by eating the meat and *drinking the wine* of the king. He therefore petitioned the prince of the eunuchs, who by the providence of God had become much attached to him, to allow him and his three companions, secretly to dispense with both. That official, educated in the gross habits of heathen sensuality, entertained a high opinion, (like some modern members of the Christian church,) of the efficiency of the "good creature" in preserving health, keeping up the spirits, and beautifying the person; and consented to his prayer with great reluctance. He was fearful lest the languid and sickly appearance of Daniel, and his friends, which he regarded as a necessary consequence of total abstinence, might betray him to the king. He did consent, however, and greatly to his astonishment, found that far from going into a decline, the Hebrew children grew in beauty and in stature far beyond the growth of those who had been less abstemious in their habits. Finding their diet to agree with them so well, at the end of ten days he took away wine from them entirely, and when they were brought in before the king, there were found none like them. "Total abstinence," had, with these children, wrought the same effect which had been apparent in the cases of Samuel and of David; the same effect it has always wrought, from the days of Adam down to our own.

It was this water-drinking Daniel whom God reserved for the manifestation of his power, and the explanations of his judgments. It was his three

water-drinking friends, who, while the people of Babylon, in the midst of drunken revelry, at the sound of "cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music," fell down and worshipped the golden image of the king, three score cubits high, steadily refused to degrade themselves, by compliance with such beastly idolatry. It was these three sons of "total abstinence" that the Lord brought forth in triumph from the furnace heated "one seven times more than it was wont to be heated," into which they were thrown as the penalty of disobedience. (See Dan. iii. *passim.*) It was the example of these men, and the miracle wrought in their favour, that worked upon the unbelieving heart of Nebuchadnezzar, and induced him to acknowledge and glorify the Lord God of Hosts.

Great as these things were, they were trifling compared to those which the Almighty was yet to work, by the hands of his chosen servant, Daniel, "the water-drinker." He had already rendered himself famous, by explaining to Nebuchadnezzar the meaning of his dream, which the Chaldeans had attempted in vain. Still more famous had he become by the interpretation of that dream, which foreshadowed his deprivation of reason, and his consorting with the beasts of the field. The greatest of all his triumphs, in the name of the Lord, was yet to be achieved. Nebuchadnezzar was dead, and his son Belshazzar reigned in his stead. This prince was drunken and dissolute, even beyond the precedent of his drunken and dissolute fathers. His kingdom, that mighty Assyrian empire, which had overshadowed the world,

quickly fell into disorder. Intestine brawls weakened its resources, and a powerful enemy pressed it from without. The water-drinking Medes, led on by a prince who was a water-drinker himself, carried terror and desolation into its bowels, and pitched their tents against Babylon the Great itself. It would seem that if there was ever a time when a man had need of all the faculties, in their full vigour, which have been accorded him by God, that time had arrived to Belshazzar. But far from making the preparations necessary to meet the occasion, the insane king of Babylon sought to forget the cares of his situation, in the delirium of a drunken feast. The terrible incidents of that impious festival, are minutely detailed in the fifth chapter of the book of Daniel. "Belshazzar, the king, made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father, Nebuchadnezzar, had taken out of the temple which was in Jerusalem, that the king, and his princes, and his wives and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the house of the Lord which was at Jerusalem, and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold and of silver, of iron, of wood, and of stone." (1, 2, 3, 4.) In the midst of noise and heady revelry, the drunken hours flew on, until the festivity was interrupted by a fearful vision. "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon

the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote." The manner in which this vision affected the king, is thus recorded: "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." In an agony of terror, he commanded the soothsayers and wise men to be brought before him, and offered them wealth, honour, station, power, all that this world can bestow, if they would interpret this vision aright for him. But the wisdom of the wise was changed to folly; none of them could read the hand-writing of the Lord. The king continued overwhelmed with fear and perplexity. In the simple and expressive language of Holy Writ, he "was greatly troubled, and his countenance was changed in him." The great lords of his court who had partaken in the crime, bore their part of the penalty. Remorse and consternation spread like a contagion through the impious household. Among them all, lords and ladies, wives and concubines, there was but one who retained the least presence of mind. That one was the queen. In this terrible dilemma, she alone had sufficient self-possession to remember the only clue by which the mystery could be unravelled. She recollected Daniel, and the wisdom he had manifested in the time of Nebuchadnezzar, and she prayed the king to send for him forthwith. The man of God, Daniel the water-drinker, is brought before him. Wealth, honour, and the third place in the kingdom, all that had been promised to stimulate the industry of the Chaldeans,

is offered to him, on condition of his solving the awful riddle. With the modesty becoming a man who placed his affections upon a reward far higher than all the potentates of earth have it in their power to bestow, he declines all the offers of the terrified king. He volunteers to do what is desired of him for nothing; and proceeds forthwith to interpret the sign which had so fearfully perplexed them all. He tells the king that he could not have been unacquainted with the judgment which had fallen upon his father, Nebuchadnezzar, and of the various means God had taken to impress upon him the awful truth, that the God of Israel is the only true God. In spite of these warnings, he (Belshazzar) had impiously taken those vessels set apart for the service of the Lord, for his drinking vessels at a drunken feast. In the midst of his drunken revelry, the Lord had sent this vision, foreshadowing the approaching downfall of his kingdom, in order that he might know whence the decree came. "MENE, MENE, TEKEL, UPHARSIN. God hath numbered thy kingdom, and finished it; thou art weighed in the balance, and found wanting; thy kingdom is divided, and given to the Medes and Persians." Execution followed swift upon the heels of judgment. In the same night the drunken city was entered, the drunken king slain, and the water-drinking Cyrus overthrew the kingdom of Assyria forever.

Never was there a more signal instance of Divine interference to punish the sin of drunkenness.

In the first chapter of the book of Esther, we have an example of the unaccountable folly which indul-

gence in the use of intoxicating drinks is calculated to produce, especially where he who indulges in it, is above the reach of earthly responsibility. The custom of confining women to their own apartments, and preserving them from the gaze of all but their nearest male relatives, has, at all times, been observed in the East. The law of Mahomet, in this particular, was nothing more than an act of complaisance to the general feeling of his followers. Ahasuerus, king of Persia, in the midst of a drunken debauch, to use the language of Scripture, "when his heart was merry with wine," infringed upon this ancient custom, by commanding Vashti, the queen, to be brought forth by seven of his chamberlains, in order that the princes and the people might admire her beauty. The heart of a modest woman would naturally revolt at the execution of this drunken mandate, and the queen refused, positively, to expose herself to the gaze of the licentious nobles and the rude populace. This refusal, prompted as it appears to have been, by the delicacy natural to the sex, enraged the royal and drunken beast beyond all measure. Having no limits to his power but his own will, he proceeded to degrade the queen from her rank, for this most natural, and as it appears to us, graceful refusal to expose herself as a show, to the gaze of the public. Who but a drunkard would have done this thing?

But Ahasuerus was not singular; before his time, as we have seen, the prophets of God were in the habit of denouncing indulgence in wine, associating it with the cultivation of all the evil propensities, and

their gold and silver representatives, the idols of antiquity. A few other examples will be added, after which we propose to close the testimony of the Old Testament. In Joel iii, first Israel is denounced because her people "look to other gods, and love flagons of wine," showing the intimate connection between drinking and idolatry. Joel, upon the prospect of a heavy judgment about to come upon the nation for its back-slidings, addresses himself to that class which he doubtless esteemed the most guilty. "Awake ye drunkards, and weep; howl all ye drinkers of wine," &c. (iv.) Amos esteemed it a sin of the most deadly die, that Israel had given the Nazarites wine to drink; in other words, had tempted them to violate their pledge of "total abstinence." (Amos ii, 12.) The prophet Habakkuk attributes to wine the insatiable desires of the Chaldeans; "because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desires as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people." If this description, as has been supposed, alludes to the lust of conquest, for which the Assyrian empire had been distinguished from the days of Nimrod, Ninus, and Semiramis, it forms a singular commentary upon the hidden causes of those wars by which they desolated the world, and plainly intimates that they lay in the bottom of the wine cup. How many wars of modern times, have sprung from the genial habits of kings and law makers, were a subject worthy of investigation, to him who had the materials of inquiry. Perhaps it might be found that

the spear and the laurel have a nearer affinity to the thyrsus and the vine, than we are apt to imagine.

The same prophet denounces, in unmeasured terms, the man who offers drink to his neighbour. "Wo unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!" "The cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory." Here also, is drunkenness connected with idolatry; for when the Lord visits drunkenness with punishment, the prophet asks "what profiteth the graven image and the maker thereof; the molten image and a teacher of lies that the maker of his work trusteth therein, to make dumb idols?" (Hab. ii, 15, 16, 18.) With this quotation, we finish our extracts from the books of the Old Testament.

CHAPTER VII.

Temperance of the Hebrews from the captivity to the birth of Christ.—John the Baptist a Nazarite.—Our Saviour strictly temperate.—Warnings against sensual indulgence of all descriptions.—Prayer against being led into temptation.—Self-confidence a deadly sin.—Temptation of Providence.—The Apostles all temperate.—Falsely charged with being drunk, when they received the Holy Ghost at the feast of Pentecost, (A. D. 33.)—Peter's exhortation to his brethren, (A. D. 66.)—Exhortations of Paul.—Requisites for a bishop.

The history of the Jews, from the time of the return from captivity, and the rebuilding of the temple,

about four hundred and thirty-five years before Christ, is to be found in the pages of Josephus, and in the Apocryphal books of the Old Testament. Forming a portion of the Persian empire, they, with the rest of it, fell under the dominion of Alexander the Great, who, on his march to Jerusalem, for the purpose of plundering the temple, was met at some distance by the high priest in his official robes. The monarch, recognising him as identical with a person he had seen in a dream, was deterred by superstition from carrying his project into effect. In the division of his empire after his death, Babylon, with the adjoining country, including Judea, fell to the share of Seleucus. Twenty years after, Ptolemy (the Egyptian) surnamed Soter, got possession of Jerusalem, and carried many of the inhabitants captives to Egypt. His successor, Ptolemy Philadelphus, procured the Greek translation of the Testament, commonly known as the Septuagint. More than an hundred years after, the Jews were enslaved and greatly distressed by Epiphanes, who succeeded Seleucus. (See Maccabees, &c.) At the time of our Saviour's advent, Judea was a Roman colony, the emperor Augustus being then on the throne, and dying fourteen years after. It is probable, that the long sufferings of the Jews, had, before this event, produced a reformation in those habits of intemperance which had been, to them, the source of so much misery. We find no direct allusion made to that particular vice, in the numerous exhortations of the Saviour, whose ministry was confined to the Jews. As a necessary consequence, and going far to show the intimate connex-

ion between the two, idol worship was no longer a common sin, in Jerusalem. On the contrary, such of the Jews as had been left by the heavy judgments against them, were conspicuous for a strict and rather ostentatious observance of the laws, as may be learned from many passages of the New Testament. Yet John the Baptist was a Nazarite, like Samson and Samuel, even from his mother's womb, and there were doubtless other holy men belonging to the same distinguished sect. Our Saviour, himself, we have already seen, was so strictly temperate, that when accused of winebibbing, he treated the accusation with contempt, scarcely deeming it worthy of serious refutation.

Notwithstanding these facts, however, our Saviour on all occasions, warned his disciples against sensual indulgence of every description. In the twenty-first chapter of the Gospel according to St. Luke, when admonishing them to prepare for the final day, he says, "take heed to yourselves lest at any time your hearts be overcharged with drunkenness and surfeiting, and cares of this life, and so that day come upon you unawares." (34.) He had previously said "take no thought for your life what ye shall eat, and what ye shall drink;" and his prayer "lead us not into temptation, but deliver us from evil," comprises more against the sin of drinking, that avenue through which temptation most powerfully assails the heart of man, than could be expressed by folios of uninspired writings, all directed against this single offence. For what is the first glass but a temptation; one of the sorest kinds? What is it that leads the drunkard to

the consummation of his dreadful career? The temptation of the first glass. Pick up any number of unfortunate inebriates from the gutter, restore them to their senses—ask them to tell the tale of their degradation. A melancholy uniformity will be found in them all. Not one of them, when he tasted the first glass ever dreamed whither it would lead him. Not one of them will you find, who will not assure you that had he entertained the remotest suspicion, at the commencement of his career, of the degraded condition to which he would eventually sink, he would have put an end to his own being, rather than encounter it. "Lead us not into temptation." What do these words imply? Do they not evidently mean, let us not be brought into a situation where we may be tempted to commit the first sin?

The Saviour, being God, knew perfectly well the nature of vice in all its shapes. He knew that at first, it conferred pleasure on him who indulged in it. Unless it had done so, the warning against temptation would have been unnecessary. He knew the force of habit, and, therefore, prayed not for strength to resist temptation, but for the interference of God's mercy, to keep us out of its way. At all times does he denounce self-reliance, and self-righteousness, as deadly offences, against the majesty of Jehovah. We repeat, not one of the hundreds of millions of drunkards, who have gone down to the grave, victims of their own folly—from the time of Noah, down to the present day,—ever dreamed in the beginning, of the goal to which his career pointed. By that most deadly of all sins, reliance upon self, have they

all fallen. And with so many examples before his eyes, shall any man calling himself a Christian, in these latter days, say, I thank thee Lord, I am better than all these? Shall any man presume to say, that *he* can *moderately* indulge in that which has slain so many millions of his fellow beings? If there be any such, we pray him to bear in mind that awful passage, to be found in the sixth chapter and sixteenth verse of Deuteronomy; "Ye shall not tempt the Lord your God." Let him recollect the occasion on which this text was quoted by our Saviour himself, and observe the striking similarity between his condition at that time, and his own, when, in confidence of his strength, he indulges in the pleasure of exhilarating himself, by drinking wine. "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written, Thou shalt not tempt the Lord thy God." (Matt. iv, 5, 6, 7.) It might be that he might escape with life; for men *have* fallen in our own day, from a height even more pernicious. But where one escaped, ten thousand would die; and in the common course of events, it might be fair to presume that without the aid of a miracle, he would perish. It was his duty, therefore, not to tempt his own destruction, lest the Lord, incensed at his presumption, should leave him to his fate. There can be no doubt that the Son of God could, with per-

fect safety, even to the human form which he had assumed, have accomplished this perilous enterprise. But he took that occasion to teach a great moral lesson, the essence of which lay in the precept we have already extracted.

Now mark the similarity between the condition of those pastors of the church, who indulge moderately in the use of strong drink, and that of our Saviour, when tempted of the devil. They are asked, not, it is true, to throw themselves from a pinnacle, but to do a thing almost as certain to result in death. They are requested to join in a practice which has slain an hundred who indulge in it, where it has spared one. In blind confidence, they look not at the hundred dead men, but at the one man living, and make the plunge. Is this a temptation of Providence, or is it not?

The apostles were all of them men of abstemious habits. St. Paul found his advice necessary to induce Timothy to use a little wine even as medicine—to take a little for his stomach's sake—though that apostle was evidently labouring under dyspepsia, for which the pure juice of the grape was considered a sovereign remedy. The Jews imagined that they could devise no surer plan to destroy their influence, than by representing them as drunk at the feast of Pentecost, when the spirit first descended upon them. (Acts ii, *passim.*)

The ministry of most of the apostles lying with the Jews, there was in general small occasion to reprove the sin of drunkenness; yet Peter, who wrote about twenty-seven years after the death of our Saviour,

tells his brethren in the spirit, that they should no longer live the lives they led before they were regenerated; "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, banquetings, revellings, and abominable idolatries,"—(1 Peter iv, 3,)—a plain proof that these things were sins of the Gentiles, and not of the Jews of his day. The great apostle of the Gentiles, whose ministry lay almost exclusively among the heathen, had frequent occasion to warn his flock against this besetting sin of their brethren in the flesh. In the fourteenth chapter, twenty-first verse, of the Epistle to the Romans, he says, in reply apparently to some questions which had been propounded to him relative to the propriety of eating flesh and drinking wine, "It is good neither to eat flesh nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or made weak." So powerful did he, who was himself a model for all men's imitation, regard the force of example. This is a text which it seems to us should engage the deepest attention of every minister of the Gospel. We have ourselves heard *sots* justify indulgence of their propensities, by the example of certain eminent divines, in other respects every way worthy of imitation. These sots thought not of aspiring to imitate the example set them by their pastors in other respects; their charity, their love to their fellow creatures, their humble walk through life, was upon them all wasted. But in the particular of "moderate drinking," it was both easy and agreeable to follow in their footsteps.

In the third chapter of 1st Timothy, second and third verses, Paul lays down the requisites in a man's character for the office of bishop. "A bishop, then, must be blameless, the husband of one wife, vigilant, sober, given to hospitality, apt to teach, *not given to wine*," &c.

The neglect which this rule has met with, in at least one instance, during our own day, in our own country, is so notorious, that it requires no notice from us.

In Revelations, chapter sixteenth, verse nineteen, the vengeance of the Almighty is again typified under the figure of a cup of wine, this instance, being applied to the mystical Babylon; "and Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

We have thus gone through, in a manner sufficiently cursory, the testimony of the Scriptures relative to the institution of total abstinence. We have seen that where wine is spoken of in a favourable sense, it is generally in connexion with other products of the soil, or in a medical point of view. In all the quotations we have made against this beverage, it will be observed that it is spoken of as inseparable from drunkenness. The prophets and the apostles, alike, make no distinction between them. With these holy men, the idea of drinking wine, provided it was of that nature which inebriates, was synonymous with intoxication. They believed that one led naturally, irresistibly, and swiftly, to the other. So evident did they deem this proposition, that the one is made to stand as a general term expressive of the other.

We have hitherto forborne, in general, to notice the many texts of Scripture which denounce drunkards and drunkenness, under their own names, because it was a history of "total abstinence," and not of the misnamed temperance which we proposed to write. Moderate drinkers might allege, that they, too, deprecate the crime against which these denunciations are hurled. We have therefore thought it best to confine our remarks to those instances in which efforts were made to suppress the use of wine, in any shape, moderate or otherwise. Before closing this book, it may be proper to refer our readers to certain passages in which the drunkard is denounced. By the law of Moses, a parent might put a child to death for the sins of drunkenness and gluttony.—(Deut. xxi, 20.) "The drunkard," says Solomon, (Proverbs xxiii, 21,) "shall come to poverty;" and again: "As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of a fool."—(Ib. xxvi, 9.) The apostle Paul warns his brethren against any association with a drunkard; "with a brother who is a fornicator, or a drunkard, eat not." (1 Cor. v. 11.) And in the sixth chapter of the same Epistle, tenth verse, he announces the awful sentence, "a drunkard shall not enter the kingdom of God." Is it not the part of a wise man to take care, as did the Nazarites of old, by eschewing all intoxicating drinks, never to come within the purview of this terrible statute?

Thus then, in the very remotest antiquity, we have seen the Almighty setting his face against the use of wine. In the laws of Moses, the precepts and prac-

tice of the prophets, the institution of the order of the Nazarites, in the general spirit of the Scriptures throughout, we have seen him inculcating the doctrine of total abstinence. We have seen all his acknowledged servants, Abraham, Isaac, Jacob, and Joseph, Moses, Aaron, and Joshua, Samson, Samuel, and David, Elijah, Elisha, and Jonadab, Isaiah, Jeremiah, and Daniel; our Lord himself, and all his disciples, John the Baptist, and the Apostle Paul, all those, in one word, whom the Lord designed as an example to mankind, for the space of two thousand years, transmitting from one to the other, the great principle of "total abstinence." We have followed the history of God's chosen people, from their primitive simplicity, when eschewing the use of this noxious beverage, they were most constant in the worship of the true God, through the corruptions incident to their commerce with the heathen, when its introduction paved the way to idolatry.

And does not the use of intoxicating drinks, even in this day, when no man thinks of bowing before stocks and stones, tend to put strife between man and his Maker? Let those answer who, confiding in their own strength, swallow the poison, while they regard with contempt the feeble brother who cannot partake without falling, saying to him:—"I thank thee Lord that I am not even as this (drunkard?") Let the appearance of those neighbourhoods, renowned for the patronage of the distillery, answer. It will be found, that in proportion as the business of selling ardent spirits becomes profitable, so does the disposition to attend divine worship, or to listen to the words of wis-

dom, decline. While intoxicating drinks are the fruitful parents of evil, no Christian can aver, with truth, that they have ever increased his love towards his Maker; ever inspired him with a stronger relish for his worship; ever assisted him in calming those turbulent passions, which are the main enemies of devotion, and the subjugation of which, is the principal duty of his life. There is one fact attendant upon the habitual use of intoxicating drinks, which alone should be sufficient to deter the Christian. He can never know when he is safe. In the very hour of his greatest imagined strength, he most frequently falls beneath the power of the seducer. "A proud heart," says Solomon, "goeth before a fall;" and what stimulates the pride of humanity so much as the habit of inebriation?

BOOK II.

CHAPTER I.

Essential difference between the Jews and other nations of antiquity.—Drunkenness a conspicuous portion of heathen ceremonies.—Mars.—Venus.—Bacchus.—Jupiter.—Primitive temperance.—Nimrod.—The Assyrian empire.—Cyrus the Great, (B. C. Circ. 538.)—Anecdote of him.—Manners of the Persians in the days of their early history.—Change after the conquest of Babylon.—The Egyptians.—Originally temperate.—Became corrupted.—Psammeticus, (B. C. 600.)—Plutarch's account.—Does not agree with Homer's.—According to the latter, the art of drugging wine imported into Greece from Egypt by Helen, (B. C. 1200.)—Greece.—Athens.—Solon.—Sparta.—Custom relative to the Helots.—Thrace.—Massilian law.—Zeleucus.—Decline of Greece.—Macedon.—Philip.—Drunken feast in celebration of his wedding.—Alexander.—His early temperance.—His corruption, debaucheries, and shameful death.

The great and essential difference between the heathen nations of antiquity and the Jews, lay in the peculiarity of their worship. The true God, the God of Abraham, of Isaac, and of Jacob, at a very early period, withdrew himself from the former, and allowed his name to be known only to the latter. As a necessary consequence, idolatry spread all over the face of the earth. Having no just conception of the true God, the nations deified every virtue, and finding even then a vague dissatisfaction, and a longing after something to fill the heart, they proceeded to rank the evil passions among the divinities, and to build altars and temples to their names. A crafty

priesthood could only retain the common sense of mankind, which would otherwise readily have taught them the folly of bowing to a wooden image, which they had formed of their own hands, or to a block of stone, hewed into the hideous resemblance of nature, by some rude sculptor whom they well knew to be neither better, nor more powerful than themselves, by flattering their passions, and gratifying their appetites. While, with a faint conception of Omnipotence, derived no doubt from the traditions of their fathers, before they were scattered on the plains of Babel, they raised altars to Jove, the father of the gods, they at the same time encouraged the multitude to stimulate the passion for murder, by sacrificing to Mars, and adored and deified lust, under the name of Venus. In all the rites performed in honour of their deities, feasting and drunkenness formed a conspicuous portion of the ceremonies. To such a height did this main essential proceed, that, in the end, drunkenness itself was elevated into a divinity under the name of Bacchus. The ceremonies attendant upon the worship of this divinity, known to all antiquity under different names, are too well understood to require repetition here. They were, in part, imitated in the worship of most of the other gods, the chief characteristic being excessive indulgence in wine. This feature, in heathen worship, it was, doubtless, that rendered it so seductive; and this it was that brought down so many denunciations upon the habit of indulging in wine, from the prophets and inspired writers of the sacred volume. There was one God, however, whose pure altar hea-

thenism itself never ventured to profane, by the introduction of bacchanalian rites; the altar of Jove the Avenger, the father of the gods, the representative of Omnipotence. What an instructive lesson for the Christian minister! We are, however, anticipating.

The early history of most nations, presents striking instances of the practice and benefits of abstinence. Nimrod, the founder of the empire of Assyria, was, we are told by the Scriptures, "a mighty hunter before the Lord," and his game was men. The primitive habits of this great conqueror, the first of whom we have any account, are forcibly described in this sentence. As long as the Assyrian empire was on the increase, the people were not less remarkable for their temperance, than for their hardihood. With increase of territory came increase of luxury, and all the vices that follow in its train. Intemperance, at a subsequent day, is frequently classed among the sins of Babylon, by the prophets, and we are told that she was not only intemperate herself, but corrupted all the nations of the earth. Her king, as we have seen, was engaged in a drunken feast when he was slain, and his kingdom wrested from him by Cyrus the Great.

This prince, the hero of Xenophon's delightful novel, (for it can hardly be called a history,) the Cyropædia, had been educated in habits of the strictest abstinence. It is related of him, that when a boy, on a visit to his grandfather Astyages, he was asked, at a festival, by that monarch, why he did not drink some of the wine, which the rest of the company were en-

gaged in imbibing. The boy quickly replied, because he was fearful lest there might be poison in the cup; and when asked upon what ground he entertained such a suspicion, the answer was, that he concluded so from the conduct of those he had seen drink it. "For," said he, "you all began to sing ridiculously; and without attending to the singer, you swore he sang divinely; then every one telling stories of his own strength, you rose and fell to dancing, but without rule or measure, for you could not even keep upright; then you entirely forgot yourselves, you, that you were a king, and they, that you were their ruler; then I discovered, for the first time, that you were celebrating a feast where all were allowed to talk with equal liberty, for you never ceased talking." (See Cyropædia, first book, *passim.*) Cyrus carried these notions of "total abstinence" with him into his government, and by strict observance of them, increased his empire from 100,000 subjects to the largest of that early day. To so great a degree did the laws of Persia restrict the use of wine in his day, that Xenophon informs us its use was not allowed, save on festive occasions. Even then it was provided that no large vessels should be used, and the reason given by the historian for the restriction, was the enervating effects of wine both on the body and mind. (See eighth book of the Cyropædia.) The account, given by Xenophon of the education of the Persian youth, is highly instructive. The system, framed upon the severest principles of "total abstinence," was admirably calculated to make a race of warriors, and when we take into consideration the drunken habits

of the nations against whom Cyrus directed their energies, we are at no loss to account for either the rapidity or extent of his conquests.

The conquest of Babylon wrought a pernicious change in the habits of these brave warriors. Even before the death of Cyrus, intemperance had forced its way among them, and about two hundred years after that event they were the most corrupt, as well as the most drunken nation upon the face of the earth.

From the books of the Old Testament, especially that of Genesis, in which the history of Joseph is recorded, we are induced to believe that the Egyptians, in early times, were an exceedingly temperate nation. The use of intoxicating drinks was prohibited by law, and the violation of the law severely punished. Psammeticus, who flourished about six hundred years before Christ, having been expelled from his throne by the Ethiopians, took refuge among the Syrians, and, as some suppose, imported the use of intoxicating wine from that country. Before his day, kings, who were, by virtue of their office, priests also, were strictly forbidden the use of wine. Plutarch informs us that the quantity of wine used by Psammeticus, and his successors, was prescribed, and that they durst not exceed it. This account, however, but ill agrees with what Homer has said upon the subject. This poet, who is supposed to have flourished about nine hundred years before Christ, and consequently at least three hundred years before Psammeticus, plainly refers the invention of drugged, or intoxicating wines, to Egypt.

"Meanwhile, with genial joy to warm the soul,
Bright Helen mixed a mirth-inspiring bowl,
Temper'd with drugs of sovereign power to assuage
The boiling bosom of tumultuous rage;
To clear the clouded front of wrinkled care,
And dry the tearful sluices of despair.
Charmed with that virtuous draught, the exalted mind,
All sense of woe delivers to the wind.
Though on the blazing pile his parents lay,
Or a loved brother breathed his life away,
Or darling son, oppressed by ruffian force,
Fell breathless at his feet, a mangled corse;
From morn to eve, impassive and serene,
The man, entranced, would view the dreadful scene.
The drugs, so friendly to the joys of life,
Bright Helen learned from Thone's imperial wife,
Who swayed the sceptre where prolific Nile,
With various simples clothes the fattened soil,
With wholesome herbage mixed, the dreadful bane
Of vegetable venom taints the plain."

(*Odys.*, *Book* 4, *Pope's Translation.*)

The drug here alluded to is plainly opium, and the period at which it is represented to have been used, that of the Trojan war, twelve hundred years before Christ, and six hundred before Psammeticus.

It is certain, however, that whatever had been the primitive habits of Egypt, they degenerated, in time, into gross intemperance. This circumstance made them, along with the Persian empire, an easy prey to Alexander the Great and his Macedonians.

When Greece was ascending in the scale of nations, and gradually diffusing over the world the golden lights of literature and science, which have left her without a rival in the admiration and affections of succeeding ages, her habits were conspicu-

ous for temperance and sobriety. In Athens, schools were established by law, for the promotion of this great object, and received the name of διδασκαλεια σωφροσυνης, or schools of temperance. The elders and others, renowned for wisdom, on these occasions, presided, and entertained and instructed the assembled crowd, by their conversation or discourses upon matters connected with philosophy, literature, and history. The wines used were in all probability devoid of intoxicating strength; but to obviate the possibility of inebriation, they were, according to writers on the subject, much diluted with water. The Archons of the Court of Areopagus, in Athens, were, *ex officio*, inspectors of public morals, and possessed authority to institute an examination into the lives and conduct of the citizens, and to punish irregularity and intemperance of every description. The Senate and Court of Areopagus was selected from the most virtuous citizens, such as, through life, had been distinguished for the purity of their morals. According to Athenæus, (Book 13, section 566,*) if a man had taken dinner in a public house, it was a disqualification. Indeed, their dignity, when once se-

* The Deipnosophistæ of Athenæus is an invaluable work to any person who may wish to understand the habits of the ancients. It is replete with learning, and abounds with quotations from all the older Greek authors. The reader will be sure to find every thing that has been said upon this subject by these authors, quoted at large in Athenæus. With the exception of Burton's Anatomy of Melancholy, it is the best manual for a pedant we recollect to have seen; provided, however, the pretender will first take the trouble to acquire enough Greek to read his author with ease.

lected, being continued through life, it is not wonderful that their laws were exceedingly strict. For an Archon to be found drunk was a capital offence, and punished with death. Expulsion from the order, was the penalty affixed to minor breaches of morality. These laws were enacted by the great lawgiver, Solon, and prove the weight attached by him to the vice. Athenæus quotes a passage from Isocrates, the rhetorician, in which he says that not even a servant in Athens would be seen eating or drinking in a public house.

The Spartans, not less than the Athenians, were distinguished by their abhorrence of intemperance. According to Plutarch, it was customary for the fathers of families to make their Helots drunk, in order that their children, seeing them, might be disgusted with the exhibition. Christianity must reprobate a practice so inhuman; but we presume there can be no doubt of its efficacy. Tippling was punished with exemplary severity, and the stern laws of Lycurgus allowed no drink nor food but to satisfy the wants of nature. According to Plato, the vice of intemperance was effectually rooted out of the republic of Sparta, there being in no village nor town any drinking association, nor any thing bearing the remotest resemblance to it. If any man found another in a state of intoxication, even though he should attempt to justify himself by pleading that it was the feast of Bacchus, he would bring him to punishment for the offence, and his excuse would avail him nothing.

Plato excluded wine from his imaginary republic, until the age of thirty, and forbade attendance upon

festivals until forty. This philosopher entertained an idea, most mistaken, if the wine of Athens was as strong as modern Madeira, that it was very effective in softening the acerbities of age. Zeleucus, the Locrian, enacted a law punishing with death any man who should drink wine, unless by a physician's prescription. (Ath. 10th, 429.) The same person enacted a law that no woman should walk with more than one handmaid unless she were drunk. In the same chapter in which Athenæus relates the passage of the law relative to persons who drank wine without the advice of a physician, we are told that the Massilians had a law that no woman should drink any thing stronger than water. A Thracian king, one Lycurgus, cut up all the vines in his kingdom by the roots, and passed severe laws against the importation of wine.

Such was Greece in her youth; such the means by which she arrived at a pitch of glory which is without an example in the annals of the world. After the final expulsion of the Persians, she began to decline. Athens no longer required rulers to be of unimpeachable morals, in order to fill the high places of the Areopagus; Sparta relaxed the stern severity of her laws, and Thrace, as it had been the birth-place of Bacchus, so it became the principal theatre of the infamous rites, by which his name was celebrated. Very early in her history the poets of Greece began to celebrate the praises of wine. Many passages in the Iliad and Odyssey might be quoted as examples. The greatest of poets, whose heart vibrated to every chord of patriotism, had little suspicion that the beverage of which he occasionally

sang in such eloquent strains, would one day prostrate his country, and leave her a prey to the barbarian. Yet, there are some passages in the father of poetry, from which it is evident that he was well acquainted with the effects of intoxicating drinks. When Hector borrows a few moments, and returns to the city from the dust and toil of the conflict, his mother presses him to drink wine, to refresh him. His answer is characteristic:

> "Far hence be Bacchus gifts, (the chief rejoined)
> Inflaming wine, pernicious to mankind,
> Unnerves the limbs, and dulls the noble mind."
>
> (*Pope's Iliad*, lib. vi.)

The cup of Circe which transformed the companions of Ulysses into swine, appears to have been nothing more than wine powerfully drugged, and it was doubtless the end of the poet in relating this event, to convey a great moral lesson. Eurylochus alone escaped, and he alone abstained from the fatal cup.

> "Soon, in the luscious feast, themselves they lost,
> And drank oblivion to their native coast,
> Instant her circling wand the goddess waves,
> To hogs transforms them, and the sty receives, &c."
>
> (*Od.* lib. x.)

The tragical end of Elpenor, owing to his drunkenness, is described by the great poet in the following contemptuous terms.

> "A vulgar soul
> Born but to banquet, and to drain the bowl.
> He hot and careless, on a turret's height
> With sleep repaired the long debauch of night;
> The sudden tumult stirred him where he lay,
> And down he hastened, but forgot his way;
> Full headlong from the roof the sleeper fell,
> And snapped the spinal joint, and waked in hell."

The long and bloody war which terminated in the destruction of the Centaurs, is by Homer ascribed to a drunken frolic.

"The great Eurytion when this frenzy stung,
Pirithous' roof, with frantic riot, rung:
His nose they shortened, and his ears they slit,
And sent him, sobered, home with better wit.
Hence, with long war, the double race was curst,
Fatal to all, but to the aggressor first."

The suitors of Penelope wasted their time in drunken riot. They were in the midst of a drunken feast when Ulysses commenced the work of vengeance. Antinous, the most powerful, as well as the most insolent among them, was in the act of drinking when he was slain.

"High in his hands he reared the golden bowl.
Even then to drain it lengthened out his breath;
Changed to the deep, the bitter draught of death,
Full through his throat Ulysses weapon passed,
And pierced his neck; he fell and breathed his last.

The huge strength of Polyphemus was bound up by the spell of wine, when he was deprived of his only eye, by Ulysses. But the most striking picture of a debauch, to be found in this author, is in the third book of the Odyssey, where the companions of Ulysses, after a frolic, are assembled to consult about measures for returning home.

"Sour with debauch, a reeling tribe they came;
With angry taunts each other they oppose,
Till, in loud tumult, all the Greeks arose.
Now different counsels every breast divide,
Each burns with rancor to the adverse side."

From the different tone in which Homer speaks of wine at other times, it is probable that he alludes to such as was not of an intoxicating nature. In corroboration of this view, the authority of Xenophon may be adduced, who informs us that "the wines of Anatola froze in their vessels." Notwithstanding, Homer ascribes the immortality of the gods to the fact of their drinking no wine.

Hesiod, his contemporary, likewise sang much in praise of wine. Aristophanes, who lived many hundred years after these great pioneers of literature, styles it "the milk of Venus," while the works of Anacreon seem equally divided between the charms of love and of wine. It is said by Athenæus, upon what authority we are unable to ascertain, that Alcæus, the Lyric poet, and Aristophanes, to whom we have just alluded, composed all their works in a state of intoxication. It is a subject worthy of the casuist to decide, whether the writings of these, and many others having the same tendency, may not have hastened the crisis of Grecian fate, or whether the general decline of morals may not have produced the works themselves, or finally, whether upon the known rules of action and reaction, both may not have contributed their share to the deplorable catastrophe. Be that as it may, Greece was now in a condition to receive a master, and she found one in the person of Philip, king of Macedon.

The Macedonians, like other states which have arrived at eminence, were in the beginning distinguished for temperance. Philip himself, was the first king among them, who departed from the general

rule. The scenes of drunkenness and debauchery in which this king engaged, were of the grossest and most disgusting description. When Alexander was but a youth, Philip became enamoured of and married a lady named Cleopatra. At the wedding feast, a scene of brutal intemperance is said to have taken place. Attalus, the uncle of Cleopatra, in a fit of drunken exultation, proposed a pledge, the purport of which was that Philip might now have a *legitimate* heir to the throne of Macedon. This was a direct insult to Alexander, whose birth was said to have been due to Jupiter. That prince resented the insult by throwing his cup at the head of Attalus, which enraged Philip so highly, that he drew his sword with the purpose of slaying Alexander on the spot; but being excessively drunk, he lost his balance and fell. Alexander called the attention of the Macedonians to this circumstance, saying, "this is the man who is preparing to pass from Europe to Asia! Lo! he cannot pass from one table to another."

This prince, was in the habit of frequenting the company of actors, mimics, and low comedians, and of carrying them with him on his marches. His habits of intoxication were so notorious, that on a certain occasion having decided a case against a poor woman contrary to the most common dictates of justice, she cried out "I appeal." "To whom can you appeal against the decision of the king?" said Philip. "I appeal," replied she, "from Philip drunk, to Philip sober."

Philip at last fell by the hand of an assassin, the victim of a folly committed in a fit of intemperance.

His son Alexander, while he was achieving those great deeds, which have rendered his name a bye-word for success, was a model of abstinence. "A march before day to dress my breakfast, and a light dinner to prepare my supper," was his answer to some one who proposed high seasoned dishes to him. The pupil of Aristotle, and raised in the school of strict self-denial, he could not comprehend the artificial necessities, which had filled the camp of Darius with all the appliances of luxury. The enfeebled Persian, not less than the degenerate Egyptian fell before the temperate warriors he carried along with him to the conquest of the East. But Babylon, which had from time immemorial been "a golden cup in the hand of the Lord" for the destruction of nations, proved his ruin, as it had been that of his warlike predecessors, the Medes and Persians. The manners of the East subdued the conqueror who had overthrown her armies, and Alexander survives in history, a monument of the evils which intemperance never fails to produce. The tale of his debaucheries and death, is too well known to require repetition here.

CHAPTER II.

Rome.—Early temperance of the Romans.—Law relative to servants and women.—Married women.—Case of the wife of Ignatius Mæcenas.—Fabius Pictor.—Roman Censor.—Resembled the Athenian Areopagite.—Conquests of Æmilius Paulus, Sylla, and Pompey.—Ultimately ruinous to Rome.—Decay of her manners.—Poets of the Augustan age.—All praise wine.—Horace in particular.—General depravity.—Birth of our Saviour.

We have seen the rise and fall of two of those empires prefigured by Nebuchadnezzar's vision of the statue formed of gold, silver, brass, and iron, with feet of clay. The Assyrian empire was the gold, the Persian the silver, and the brass represented the Macedonian. Let us now look to the iron dominion of Rome, destined to break them all in pieces.

Like their predecessors in universal empire, the Romans, when climbing the ladder, were eminently and severely abstinent. According to Pliny, the vine was not cultivated until about one hundred and fifty years before the birth of Christ, and up to that period drunkenness appears to have been unknown, as a national vice, among them. In the early periods of the commonwealth milk was used as a libation to the gods, and Numa enacted a law that wine, on account of its rarity, should not be used to sprinkle funeral piles. Papirius Cursor, the contemporary of Alexander the Great, when about to attack the Samnites, made an offering to the gods, of only one small measure of wine. In those early ages, Athenæus remarks that domestics of both sexes, and women,

whether free or not, were entirely forbidden the use of wine, and the same restriction was extended to men, until they attained the age of thirty. (Ath. 429.) The same author, upon the authority of Polybius, says, women were allowed to drink *passum*, which was made from the *passa uva*, dried grape, or raisin, and possessed no intoxicating qualities. This regulation, with regard to women, was made by a law of Romulus, which enacted that a woman should be punished for drinking wine, in the same manner as for adultery; that is, by death! The reason given for this severe enactment was, that wine was an incentive to lewdness. The women of Italy, however, according to Athenæus, (upon the authority of Alcimus, the Sicilian,) abstained from wine, entirely, long before that period. This writer dates the commencement of their abstinent habits as far back as the time of Hercules, and says it was in consequence of a miracle wrought by that demi-god. It was customary for near relations to kiss a woman upon meeting with her, to discover whether she had been drinking wine, and if she had, she underwent the punishment of an adulteress. Pliny (Nat. Hist, book 14, cap. 13,) gives at large the case of Ignatius Mæcenas, who killed his wife for drinking wine. The difficulty consisted in this, that whereas a woman could not be punished for adultery or drunkenness, (the punishment being the same in both cases,) without first laying the case before her relations and taking counsel with them, in this case, the husband slew his wife without any such consultation. He was pardoned for the deed by Romulus. The

case of a Roman lady, of distinction, who was starved to death by her relations for picking the lock of a wine vault, is related by Pliny, in the same chapter, on the authority of Fabius Pictor, who lived in the second Punic war, was, at one time, a prisoner to Hannibal the Carthaginian, and wrote shortly after that war; that is to say, about one hundred and ninety years before Christ.

The Roman Censor bore a close resemblance to the Athenian Areopagite. He had a general supervision of the morals of the people—was empowered to punish, and did punish drunkenness with excessive severity—was required to be, himself, a man of rigidly abstemious habits, and was liable to expulsion from the order for a single violation of the laws relative to sobriety. These censors turned drunken members out of the senate without the least mercy, and branded them with perpetual infamy. They would allow them no place of honour or profit in the government.

In such a school were formed the conquerors of the world. Prosperity, however, had its usual effect. The Roman imported from Greece and Egypt, not the refinements of civilized life alone, but its vices likewise. The conquests of Æmilius Paulus, of Sylla, and of Pompey, while they added to its immediate grandeur, produced ultimately the destruction of Rome. The historian Sallust, who lived in the time of Julius Cæsar, gives a striking picture of the degeneracy of Rome from its ancient manners. The works of many of her poets of that day, abound with proofs of the general intemperance. Horace

has written more in praise of wine than any other poet, but there was not one of the Augustan age who did not contribute to throw a false charm around the worship of Bacchus.

We have thus seen the four principal empires of antiquity, in their rise, prime and decay. We find, that all of them, when on the road to grandeur, practised that simple art, "total abstinence." We know from history, that as long as they preserved habits of sobriety, they were invincible; when they became drunken, they fell an easy prey to their enemies. The sturdy hunters of Nimrod, degenerating from the ways of their fathers, fell before the water-drinkers of Persia, who, in their turn becoming corrupted, sunk beneath the temperate Macedonians, who (following the parent of vice) were in their turn swept away by that universal deluge, the Roman conquest. At the time of our Saviour's Advent, the whole world, corrupted to the very core, was under the Roman yoke. It appeared as though depravity were universal, and then, certainly, if ever, was the time for the intervention of a Saviour.

BOOK III.

CHAPTER I.

Rome after the fall of the Republic.—Depravity of the emperors.—Their policy to corrupt the people.—Augustus—Caligula—Claudius—Nero—Vitellius.—Surprise of Terracina by Lucius Vitellius.

We have now arrived at a period, the most interesting of all others, in the history of the human race; A period at which that religion, destined, like the rod of Aaron, which was one of its types, to swallow up all others, began to make its first slow and painful progress in the world. It was in an age of universal corruption, that its precepts were first entrusted to a few humble fishermen, who, undistinguished by any of the gifts either of nature or fortune, were yet selected as its depositaries by its Divine author. The struggle to keep that little light from extinction in the sea of depravity, upon whose billows it first made its appearance, was of such a nature as to have foreclosed all hope of its surviving, by means merely human; and the very fact of its having rode triumphantly through the storm, is one, among the many irrefragable proofs of its Divine origin. Human creeds, supported by the most enlightened and refined human wisdom, and ushered into existence under the most imposing aspect that can be borrowed from human authority, have, from the beginning of time, been

making their appearance, one after another, like stars in the moral firmament. But this religion, and this only, has kept its way, with a firm and equable pace, never retrogading more than the sun in the heavens, and like that glorious luminary, gathering strength and intensity at every step of its progress to meridian splendour.

We have already seen that drunkenness had, in turn, overthrown the mightiest empires of antiquity. Assyria, Persia, Egypt, Greece, Macedon, had successively bowed beneath the yoke of this all-conquering tyrant. It had, from an early period of the world, been engaged in a massacre of the human race, compared to which the wars of Cæsar were bloodless, and the proscription of Sylla merely a succession of harmless edicts. It had now wrought its work upon the proud character of imperial Rome, and reduced her from the loftiest eminence ever attained by any mortal state, to a level with the enfeebled generations over whom her sceptre waved, in the oriental world. There is no portion of history so instructive as that embraced in the Annals of Tacitus, and the Memoirs of Suetonius. The essence of freedom had been destroyed, and the republic was no longer any thing more than a name. Yet those who had constituted themselves masters of the people, well knew that Romans could not but sigh for the days of their liberty. To destroy, as far as possible, the memory of these lamented times, was an essential point to be gained, in order to secure the acquiescence of the people, under the iron rule of the emperors. Accordingly, the means of sensual enjoyment were scattered among

the people with an unsparing hand, and the little that was left of public morals, fell before the victorious career of corruption. Public amusements engaged the attention of the multitude; their hunger was appeased from the public granaries, and their thirst quenched by wine at the expense of the empire. To the latter there was no limit, and no stint, in order that the populace, overwhelmed by the stupefaction of habitual intoxication, might have neither leisure, nor thought left to engage in any enterprise for the recovery of their freedom. Upon the succession of each new emperor, the means of intoxication were increased an hundred fold.

As a proof of the decline which had taken place in the morals of Rome, the fact may be adduced, that the Saturnalia, the most remarkable of all her feasts, at which the utmost license prevailed, and which was marked by every species of disorder that intoxication is capable of producing, were extended from one day, successively to three and seven, by those monsters in human shape, themselves examples of the degradation to which sensual indulgence can sink human nature, Caligula and Claudius. The drunken Nero, after murdering his mother, his wife, his step-brother, his tutor and his friend, put the last stroke to the degradation of the Roman name, by presenting to the populace, the disgusting example of her chief magistrate contending publicly for the prize in the theatre. The glutton Vitellius, who was not less a drunkard than a glutton, introduced into the city a scene of dissipation and riot, such as the world has never witnessed, but which seems to have been hailed by

the degenerate Romans, with a species of delight so animated, as to pass for phrensy. This emperor, regardless of the feelings of those Romans, who had lost their friends in the battle in which Otho was defeated by his forces, and whose affections, being his subjects, it should have been his duty, as well as his policy, to have conciliated, held three drunken feasts upon the field, where the remains of the slain yet lay unburied. Unlike Augustus, who, though one of the most active in corrupting the virtue of his countrymen, seems at last to have perceived that he had gone too far, and when the populace applied to him to give them more wine, resisted the importunate cravings of the appetite he had assisted to awaken, saying, "my son-in-law Agrippa has furnished you with water to supply your wants;" this monster appears to have delighted in kindling and ministering to the vicious propensities of his countrymen. During his reign, a signal instance of the disasters attendant upon drunkenness occurred. His brother, Lucius Vitellius, surprised the garrison of Terracina, which was engaged in celebrating a drunken feast, and put every man of them to the sword. Not a sentinel was on duty, and not a soldier capable of making the least resistance. (See Tacitus' History, book iii, chapter 76 and 77.)

CHAPTER II.

Foreign nations.—The Gauls.—Brennus.—Camillus.—Invasion of Gaul by Julius Cæsar.—Gauls very intemperate.—This, no doubt, aided the sword of Cæsar in subduing them.—The Suevi.—Ariovistus.—His answer to Cæsar's embassy.—Sobriety of the early Germans.—Soon became corrupt, by contact with Rome.—Made a drink of barley.—Their public meetings.—Destruction of the Marsi by Germanicus.—The tribe all drunk when he came on them.—Ancient Britons.—Danes.—Anglo Saxons.—Normans.—Heir to the British crown drowned, in the reign of Henry I. in consequence of a drunken frolic.—Northumberland Family Book.—Curious items.—Earl of Leicester's feast, to Queen Elizabeth.—Habits of the English at this period.—First English drinking song.—Intemperance of James I.—This vice hastened the destruction of his son and successor Charles I.

While Rome was thus sunk in sensual indulgence, it is not be presumed that the foreign nations escaped contamination. The Gauls, originally temperate, seem very early to have caught the infection. When Brennus marched to Rome, in the fourth century of the foundation, and carried the whole of the city, save the capitol, he made use of his victory to indulge in gross intemperance. He and all his host, were in a state of beastly intoxication, when Camillus came upon them, put the larger part of them to the sword, dispersed the rest, and changed the destinies of the world. In the time of Julius Cæsar, this fondness for intoxicating drinks had increased, and probably assisted him in making the conquest of these warlike people. Cæsar relates, that the Suevi, at that time the most powerful nation of Germany, drank no wine.

Ariovistus, the king of that warlike nation, informed a deputation sent to him by Cæsar, that he had not slept in a house for fourteen years, and drank no wine. The descendants of these terrible warriors were not long in falling into the habits of their neighbours, the Gauls. Tacitus, who wrote about one hundred and fifty years after Cæsar, describes them as intemperate to a man. "Give them" (says this historian) "as much liquor as they wish to drink, and there is no necessity to employ your arms against them; their own will conquer them." This was doubtless an allusion to the fatal quarrels which often took place at their public feasts, where all business of the nation was transacted, and where every man appeared in armour ready for any feud, that might chance to spring up. So conscious were the Germans, that they were at such times in no condition to legislate wisely, that it was customary to review at a meeting on the subsequent day, what had been determined on at the feast. This primitive people, according to Tacitus, had even in his day, discovered a method of making an intoxicating drink, from barley. In the reign of Tiberius, Germanicus obtained a victory over one of their tribes, the Marsi, by coming upon them in the midst of a festival, the celebration of which upon that night he had previously learned. According to Tacitus (1 An. chap. 50,) they were all to a man, in a state of beastly intoxication, and consequently unable to offer the slightest resistance. They were almost exterminated by the Romans, who lost not a man in the enterprise.

The ancient Britons were remarkable for their fru-

gal and temperate lives, until they became corrupt by intercourse with Rome. After that period, they rapidly degenerated, as their Celtic brethren had done, on the continent, until they became a proverb and a bye-word for drunkenness. Like them, they were accustomed to hold feasts for the transaction of business, one of which is said by Athenæus, to have lasted twelve months. The nations which successively overran the Roman empire, became in their turn the victims of Roman vices. Attila the "Scourge of God," was killed in the midst of a drunken festival, given on the occasion of his marriage. His barbarous warriors, not being restrained by his presence, and infuriated by wine, turned their swords against each other, and the race of the Huns was nearly exterminated. These events occurred about the middle of the fifth century, in the reign of the emperor Theodosius. The Danes, who overran England in the eighth and ninth century, became excessively addicted to drinking. These conquerors would not allow an Englishman to drink in their presence without first asking permission, under pain of death; a regulation which so terrified the English, that they would not even take advantage of the leave granted, without a *pledge* that no harm should be done them in consequence of it. Hence the custom of drinking pledges.

According to the testimony of all writers on the subject, the Anglo Saxons were addicted to excessive drinking. Bloodshed was a common occurrence at the drunken festivals which they were in the habit of celebrating; at one of them King Edmund, com-

monly called Ironsides, fell by the hand of an assassin. The loss of the battle of Hastings was undoubtedly due to the drunken habits of the Anglo Saxons. They were, to the full, as brave as the Normans—were greatly superior in numbers, and fought upon their own soil, in defence of their hearths and their altars. But they spent the night previous to the battle in riot, debauchery, and drunkenness. They were, consequently, in a poor condition to face the shock of the Norman chivalry in the morning.

The conquerors themselves, far from reforming the habits of the conquered, seem to have fallen in with them to a man. The importation of wines became so extensive, that in the reign of King John, about one hundred and forty years after the conquest, it was found necessary to appoint officers in the different towns to regulate their price. In the reign of Henry I. an act of intemperance caused him the loss of his only son and heir to the crown. This young man had been married to a princess of France, and was on his way home with his bride. In a moment of hilarity, he distributed wine freely among the sailors, who becoming intoxicated, endeavoured to pass every ship they overtook under sail. The consequence was that the vessel was run upon a rock, and all on board, with the exception of two persons, perished. The young prince himself, upon the first shock, had escaped in a boat, but hearing the cry of his sister, he returned to the side of the ship; the boat was immediately filled by the terrified crew, and went to the bottom.

For many centuries after this occurrence, the

English do not appear to have improved in their habits, notwithstanding many laws, and efforts of private persons, of which we shall presently speak. Grindrod (Bacchus, pp. 42, 43,) extracts from the Northumberland Family Book the following curious items, for an earl and countess of that name, during the festival of Lent: "A loaf of bread on trenchers, two manchetts, (small loaves of white bread,) a quart of beer, a quart of wine, half a chyne of mutton, or a chyne of beef, boiled!" The evening meal of the same noble personages was as follows: "two manchetts, a loaf of household bread, A GALLON OF BEER, and A QUART OF WINE!!!" The scrutiny of Falstaff's pocket by the prince and Poins, is brought irresistibly to the recollection.

The feast given by the magnificent Earl of Leicester, to Queen Elizabeth, during the latter half of the sixteenth century, which has given rise to a celebrated novel by Sir Walter Scott, (Kenilworth, being the name of the castle at which it occurred,) was conducted on a scale of profusion calculated to startle our modern ideas of economy. Three hundred and sixty-five hogsheads (about twenty-three thousand gallons) of beer were consumed, besides immense quantities of wine and other liquors. Drunkenness seems indeed to have been the most striking characteristic of that day; and we learn from certain passages in Shakspeare, that the sottish habits of the English were proverbial all over Europe. One writer of this period asserts that public houses in London were crowded with drunkards from morning till night; and another, that the artizans were per-

petually feasting on Mondays in taverns. In Warton's History of English Poetry, we find the first English drinking song, written about 1550, of which the following is a specimen:

"I cannot eat but little meat;
My stomach is not good;
But sure, I think, that I can drink
With him that wears a hood.
Though I go bare, take ye no care,
I nothing am a colde;
I stuff my skin so full within,
Of jolly good ale and olde.

CHORUS.

Back and side, go bare, go bare,
Both foot and hand go colde;
But belly, God send thee good ale enoughe,
Whether it be new or olde.

I love no roste, but a nut brown toste,
And a crab laid in the fire;
A little bread shall do my stead,
Much bread I noght desire.
No frost, no snow, no winde I trowe,
Can hurt me if I wolde;
I am so rapt, and thoroughly lapt,
Of jolly good ale and olde.
Back and side, &c."

The habits of the people, thus intemperate under such a reign as that of Elizabeth, were not likely to mend under her successor. On the contrary, the new monarch, himself grossly intemperate, encouraged the national vice, by licensing an immense number of tippling houses, for the purpose of raising revenue. The general debauchery and intemperance of every description, hastened the overthrow of the

throne in the succeeding reign, as will be perfectly apparent to any one who will undertake to read the history of the times. But a practice became common at this period, bearing so directly upon the subject on which we were engaged, as to require another chapter.

CHAPTER III.

Alcohol.—The art of disengaging it unknown to the ancients.—Its discovery.—Distilling.—Brought to England, from Ireland, by Henry II.—Ardent spirits as a beverage.—First common in England about 1650.—In France about 1655.—In Ireland much earlier.—Sir John Perrot.—Moryson's History of Ireland.

THE discovery of the art of distillation, has never been satisfactorily traced to its author. We learn from Tacitus, that the ancient Germans were in the habit of drinking an intoxicating liquor made of barley; but there is no distinct allusion to the separation of alcohol until the time of Arnold de Villa, who flourished in the thirteenth century. For many years after its discovery, it was believed to be the universal solvent, of which the philosophers of that age were unanimous in pursuit. The celebrated Raymond Lully, who was a disciple of Arnold de Villa, or Villa Nuova, as he is most frequently called, pronounced it an emanation from the Divinity, sent for the renovation of man. The knowledge of alcohol became general towards the middle of the sixteenth century; but there is reason to believe that at that period it was confined to the shelves of the apothecary.

Michael Savonorole, an Italian who wrote about this period, stated that, in his day, spirit of wine (alcohol) was used only as medicine, and was known under the name of *aqua vitæ*, the water of life, so called from its supposed power to prolong life. A quotation relative to this *panacea* is made by Grindrod, of which the following is a translation: "It is called 'the water of life,' on account of its known tendency to prolong human existence. I well recollect an expression of Antonius Delascarparia, the most eminent physician of his day, who after he had attained his eightieth year, was accustomed to exclaim, in the merriness of his heart, 'Oh! aqua vitæ, by your means has my life been already prolonged two and twenty years.'"

Holinshed alludes to an individual signing himself Theoricus, who in his day had written an eulogy upon aqua vitæ, the water of life, or alcohol, for they are the same, the French to this day calling brandy (the only species of distilled liquor manufactured in any large quantity in France,) l'eau de vie, the water of life. He gives the following extract from the treatise referred to, descriptive of its supposed properties. "It sloweth age, it strengtheneth youth, it helpeth digestion, it cutteth phlegme, it abandoneth melancholie, it relisheth the heart, it lighteneth the mind, it quickeneth the spirits, it cureth the hydropsia, it healeth the strangurie, it preventeth the stone, it expelleth gravel, it passeth away ventositie, it keepeth and preserveth the head from whirling, the eyes from dazzling, the tongue from lisping, the mouth from snaffling, the teeth from chattering, and the throat from rattling; it keepeth the

weasen from stiffling, the stomach from wambling, and the heart from swelling; it keepeth the hands from shivering, the sinews from shrinking, the veins from crumbling, the bones from aching, and the marrow from soaking." Another writer, of the same day, says, "it will burn, being kindled."

There is every reason to believe, that thus far, alcohol had been confined to the apothecary's shop; but it is not strange that it should be drawn gradually into extensive circulation, seeing the marvellous virtues attributed to it. According to Sir William Douglass, ardent spirits were not in general use until about the year 1655 in England, and according to Le Normand, distillation was not general in Europe until the latter end of the seventeenth century. Distillation is thought to have been introduced into England by Henry II., probably from Ireland, where it had existed long before, and was called uisque vatha, or usquebaugh, and also bulcaan, the latter word derived from *buile*, madness, and caan, the head, being descriptive of the fiery properties of the liquor. From uisque, or usque, is derived *whiskey*.

This terrible invention began very early to work most pernicious effects in Ireland, by not only producing general drunkenness, but, also, by shortening the supply of corn, which was necessary to support the population. By an act of parliament (3d and 4th Philip and Mary, cap. vii,) it was provided that, "forasmuch as *aqua vitæ*, a drink nothing profitable to be used, is now daily drunken and universally made throughout this realm of Ireland, and especially in the borders of the Irishry, and for the furni-

ture of Irishmen, and thereby much corn, grain, and other things, is consumed, spent, and wasted, to the great hindrance, cost, and damage of the poor inhabitants of this realm," &c. It enacts, in consideration of the premises, that no one, save gentlemen, freeholders of at least £10, and peers, (for their own use,) shall make *aqua vitæ* without a license from the deputy.

Sir John Perrot, Lord Deputy of Ireland, in the year 1584, in an address to the mayor and corporation of Galway, adverts to the evil of intemperance, among other things "touching reformations in the commonwealthe," and recommends "that a more straighter order be taken to bar the making of aqua vitæ of corne, than hitherunto hath been used, for that the same is a consumation of all the provision of corne in the commonwealthe." The worthy deputy says, "that the aqua vitæ that is sould in townes ought rather to be called aqua mortis, to poysen the people, than to comfort them in any good sorte, and in like manner all their byere, and all wherein the officers, in reformynge the same, have nede to be more vigilant and inquisitive than they be." (Hardman's History of Galway.)

Even in that early age, Ireland began to be distinguished by the drunkenness of its inhabitants. As early as 1600, Moryson, in his history of Ireland, said, "at Dublin, and in some other cities, they have taverns wherein Spanish and French wines are sold; but more commonly the merchants sell them by pints and quarts in their own cellars. The Irish aqua vitæ, vulgarly called usquebaugh, is held the best in the

world of the kind, which is also made in England, but nothing so good as that which is brought out of Ireland. And the usquebaugh is preferred before our own aqua vitæ, because the mingling of raisins, fennel seed, and other things mitigating the heat, and making the taste pleasant, makes it less inflame, and yet refresh the weak stomach with moderate heat and good relish. These drinks the English Irish drink largely, and in many families, (especially at feasts,) both men and women use excess therein; but when they come to any market town to sell a car or horse, they never return home until they have drank the price in Spanish wine, (which they call the king of Spain's daughter,) or in Irish usquebaugh, and until they have outslept two or three days drunkenness."

We have now arrived at the period when this tremendous agent was first let loose, to work its will among the nations of the earth.

CHAPTER IV.

Spread of intemperance as soon as ardent spirits came into general use.—England in the time of the Protectorate.—Cromwell.—Writers of the day.—Court of Charles II.—William III.—De Foe's pamphlet.—Fearful progress of intemperance during the eighteenth century.—Smollett's account of the scenes at certain taverns and drinking places.—Scotland.—The Continent.—Germany.—Old wines.—Mighty casks.—Russia.—Sweden.—Denmark.—America.

It was during the time of the Commonwealth, that is, in the year 1655, according to Sir William Doug-

lass, that ardent spirits first became common in England. To such a pitch did the common people immediately carry their drinking propensities, that England was denominated "the land of drunkards." The protector himself was excessively fond of the bottle, and the political works of the day teem with denunciations of the growing evil. The reign of Charles II. aggravated it an hundred fold. His was probably the most dissolute court, and his subjects the most drunken people, of whom England has ever had cause to complain. Nor was it possible to remedy the evil by the expulsion of the Stuart line in the person of James II., and the institution of a new dynasty. Throughout the reign of William III., intemperance raged like a pestilential fever, embracing all classes of the laity, and polluting even the altar set apart for the worship of the living God. Daniel De Foe, the author of Robinson Crusoe, among many other pamphlets, moral, political, and religious, published one which he styled, "THE POOR MAN'S PLEA," in which he gives the following lively picture of the intemperance of the age: "If the history of this well-bred vice was to be written, it would plainly appear that it began among the gentry, and from them was handed down to the poorer sort, who still love to be like their betters. After the Restoration, when 'to the king's health,' became the distinction between a cavalier and roundhead, drunkenness began to reign. The gentry caressed the beastly vice at such a rate, that, as companion, no servant was thought proper unless he could bear a quantity of wine; and to this day,

when you speak well of a man, you say 'he is an honest drunken fellow,' as if his drunkenness was a recommendation to his honesty. Nay, so far has this custom prevailed, that the top of a gentleman's entertainment has been to make his friend drunk; and the friend so much reconciled to it that he takes it as the effect of his kindness. The further perfection of this vice among the gentry appears in the way of their expressing their joy for any public blessing. 'Jack,' said a gentleman of very high quality, when, after the debate in the House of Lords, King William was voted into the vacant throne: 'Jack, go home to your lady, and tell her we have got a protestant king and queen, and go make a bonfire as large as a house, and bid the butler make ye all drunk, ye dog.' Here was sacrificing to the devil for a thanksgiving to God."

About the same period in Ireland, distillation, which had been greatly checked by the act of Philip and Mary alluded to, was increased a thousand fold by a law which encouraged it for the purpose of raising a revenue. Many patriots of that day entertained well founded apprehensions of the effect of this law, and the result has fearfully justified them. The amount of spirits, foreign and home-made, consumed in Ireland in 1729, was about four hundred and forty thousand gallons. Sixty-six years after, when the population had only doubled, it amounted to four million five hundred thousand gallons; an increase of a thousand *per cent.*

In Great Britain, throughout the eighteenth century, the ravages of ardent spirits were so fearful, as to

appal even those who had been accustomed to regard their progress with complacency. The course pursued by the government, of rendering the facilities of procuring them such, that they were accessible to the poorest of the populace, contributed fearfully to the spread of the contagion. The riots which followed this unwise policy, more than once arrested the attention of parliament. But the fatal appetite had been kindled, and laws were useless. The people would obtain the poison at any hazard, and smuggling increased to an alarming extent. As a proof of the shamelessness with which this vice was encouraged, the historian, Smollett, has preserved an extract from the Gentleman's Magazine, of 1736, in which is an advertisement said to be common upon the signs at houses where liquors were retailed:—"DRUNK FOR A PENNY—DEAD DRUNK FOR TWOPENCE—CLEAN STRAW FOR NOTHING!!!" Smollett observes upon these notices as follows: "They accordingly provided cellars, and places strewed with straw, to which they conveyed those wretches who were overwhelmed with intoxication; in those dismal caverns they lay until they recovered some use of their faculties, and then they had recourse to the same mischievous potion: thus consuming their health, and ruining their families, in hideous receptacles of the most filthy vice, resounding with riot, execrations, and blasphemy."

The Scottish nation, at this dark period of temperance, appears to have been as much afflicted as its sister kingdoms. Dunlap, as quoted by Grindrod, relates a memorable instance of drunkenness, which

took place within his own knowledge. A dispute having arisen at a fair, in Ayrshire, the parties went to the house of a neighbouring magistrate to have it adjusted, when they found there three magistrates drunk, and dancing naked before the door. The works of Sir Walter Scott, who well knew his countrymen, and their history, contain abundant evidence of the excessively convivial habits of those earlier days.

Nor were the kingdoms of Great Britain and Ireland singular in this respect. All the nations of Europe appear to have partaken of the same cup, in a greater or less degree. The Germans, true to their national character, transmitted from their ancestors in the day of Tacitus, continued to lead the van of drunkards, or if they fell behind, to yield to England and Ireland alone! According to a traveller, there was a place or square before Mulhausen, where, during the fair, all ages and sexes assembled for the purpose of getting drunk. Sons were seen supporting their fathers, wives their husbands, on their asses, the very image of bacchanals. The public houses were filled with drinkers, who were waited on by young women, &c. "People drink here continually, and return at all hours to do the same thing over." The Duke de Rohan, who visited Trent in 1646, recommends the mathematicians who were puzzling their brains to discover perpetual motion, to seek for it in the cups of the good people of that city, which he says travel a perpetual round, without ever stopping. The city of Hamburgh, to this day, boasts of twelve tons of wine, the newest of the vintage of 1690, which are named

after the twelve apostles. In the beginning of the eighteenth century, there were in Germany three empty wine casks, the largest in the world, at the three towns of Tubingen, Heidelberg, and Gruningen. The dimensions of the first were: length twenty-four feet, depth sixteen. Of the second, thirty-one, twenty-one. Of the third, thirty, eighteen. In 1725, Koningstein furnished one larger than any of these. (See Keysler's Travels, *passim.*) The known fondness of the Germans for strong waters, caused a wit to write upon the popular adage, "in vino veritas," a distich, the purport of which was, that if truth lay in wine, the Germans would be sure to discover it.

> "Si latet in vino verum, ut proverbia dicunt,
> Invenit verum Teuto, vel inveniet."

The Russians were excessively addicted to intoxication, their government receiving a large revenue from distillation. The Swedes and Danes come likewise under the same head.

It now remains to give some account of the progress of intemperance, in our own country. The first colony established in the United States was that of Virginia, in the year 1607. New York was settled seven years after, in 1614; Massachusetts, in 1620, and Connecticut in 1635. At that early period, distilled spirits were not in general use in any country save Ireland, where, as we have seen, they had already commenced their career of destruction. They were, of course, almost unknown to the good people of the colonies. Indeed, so deep was this happy ignorance, that an expedition was once undertaken,

against the Indians, in New Hampshire, the forces employed in which, had only one pint of strong-waters among them, which, Belknap informs us, was reserved for the use of the sick. The early colonists, however, supplied the want of stronger stimulants by a very free use of malt liquors, an ordinance against the manufacture, and sale of which in New York, was published, by "His Royall Highness James, Duke of York and Albany," at Hamsted on Long Island, as early as 1664. Very soon after Connecticut was settled, a ship having arrived in one of the ports with a barrel of rum on board, the officers of the town would not allow the captain to land it. In the same colony, in 1650, a heavy duty was laid upon all imported liquors, and an excise upon those manufactured at home. Every person who was convicted of intoxication was fined 5*s*. for the first offence and 10*s*. for the second, and the keepers of taverns, victuallers, &c. were subjected to a similar penalty for allowing persons to get drunk in their houses. This statute undertakes the very difficult task of defining drunkenness in precise terms, and of determining when a man may be fairly considered *drunk*. "By drunkenness," it says, "is understood a person that either *lisps* or falters in his speech by reason of much drink, or that staggers in his going, or that vomits by reason of excessive drinking, or cannot follow his calling." The Swedes, who settled a portion of New Jersey and Pennsylvania, brought the art of brewing from their own country, and each family was accustomed to brew its own liquor.

In the year 1714, an excise was laid, in the colony

of New York, upon all strong liquors retailed. It was provided, in the same act, that this excise should be farmed out, and the revenue derived from the farming, applied to the support of the colonial government. Any person who retailed less than five gallons, was rendered liable to a fine of £5 sterling for each offence. No retailer was allowed to sell any quantity, whether more or less than five gallons, nor exactly that quantity, to any "negro or Indian slave," under a penalty of 40*s*. for each offence. In 1709, the legislature of New York imposed a fine of three shillings sterling for each offence upon every Christian who should be convicted of drunkenness, cursing or swearing, and a number of stripes, to be regulated by the discretion of the justice before whom the case was tried, upon Indians, negroes, &c. In 1715 a duty was laid on the importation of wines, distilled and malt liquors. The other colonies, we believe without an exception, very early in their history passed laws of a similar nature; a strong proof that the inhabitants were opposed to the introduction of intoxicating drinks, unless it be supposed that the object of government was to raise a revenue from them.

From 1700 to 1750 West India rum became every year more plentiful in the colonies. It was received in exchange for flour, lumber, and produce; such things as the West India colonists were obliged to have, and which they obtained from the continent. The "old French war," which occurred about the latter period, was highly prejudicial to the habits of the people. The colonies furnishing large bodies of

troops, and the English government being in the habit of dealing out rum very freely, as a part of the army rations, the colonists thus acquired habits which stuck to them after their return to their homes. The hardships of the service, rendered doubly distressing by the bitter rigour of Canadian or Nova Scotia winters, aggravated the artificial thirst acquired, in a ten-fold degree. Wherever the army moved, rum-sellers established themselves in the neighbourhood of their camp, to the destruction of discipline, and the serious detriment of the service. Sir Geoffry Amherst, who commanded in 1759, was compelled to adopt measures of extreme severity, for the suppression of this dangerous habit. He directed that every soldier, who should be found guilty of intemperance, should receive twenty lashes *per diem*, until he disclosed the name of the person from whom he procured the liquor.

By an excise law of Pennsylvania, passed in 1756, a duty was laid on imported liquors, the object being to raise a revenue for the redemption of certain state bills of credit, and at the same time to discourage the importation of strong drinks. This law was, in 1772, extended so as to embrace home-made liquors, except such as were made for the *private use* of the owner. The farmers easily evaded this law, by taking their grain or cider to the distillery, paying for the distillation and taking it home *for their own use*. There was, however, previous to the Revolutionary war, little profit to be derived from distilleries, the country being literally deluged with *rum* from the West Indies. That event, by cutting off the foreign

supply, gave such an immense *impetus* to the trade of distilling, that according to Dr. Lee, who had his information from persons living at that period, it was difficult to get out of the smoke of distilleries. The waste of grain was, of course, enormous, and there was a prospect of famine in the army. The alarm became general, and the clergy taking up the subject, denounced the waste of grain from the pulpit. The still houses, so much the more pestiferous in that there was no law, in many of the states, to prevent them from selling in small quantities, were denounced as a curse to the country. The army began to suffer, and the state of Pennsylvania, in 1779, besides laying an embargo on the exportation of grain or flour, enacted a law for preventing the distillation of all kinds of grain or meal. An exception was afterwards made in favour of rye, and barley.

In consequence of the depreciation of the continental money, and the serious injury inflicted thereby, upon the army, congress, in 1780, passed a resolution, calling upon each of the states to make good the deficiency. The legislature of Pennsylvania, in pursuance of this object, passed a law, by which the proceeds arising from the excise upon stills, was to be appropriated to it. It was found difficult to collect the tax, which would otherwise have been amply sufficient. Robert Morris, in 1786, offered to farm it at £70,000 per annum, though it had never yielded £15,000. There was no excise law in any of the neighbouring states, except New Jersey, where its collection was defeated, and this rendered the collection in Pennsylvania still more difficult. The revenue

raised by Pennsylvania came entirely from imported liquors. Immediately after the adoption of the constitution, congress passed an excise law, which was regarded as tyrannical by the inhabitants of Pennsylvania west of the Alleghanies, and which they openly resisted. A convention, held at Pittsburgh, expressed a decided repugnance to the *principle* of excise, and resolved to resist by force of arms. The people were invited to follow this example. General Washington, at that time president, issued a proclamation, warning all persons whom it might concern, of the consequences of resisting the laws; but it had no effect; and on the 15th of July, 1794, the marshal, while in execution of his duty, was fired upon by a body of armed men, who beset the road on which he was travelling. Five hundred men attacked the house of the inspector, and took him prisoner, together with the force collected for his defence. The mail from Philadelphia to Pittsburgh was robbed, and the insurgents boldly proclaimed their intention to resist the law. The president was at length compelled to take decisive measures. He called on the governors of New Jersey, Pennsylvania, Maryland, and Virginia, to furnish their *quota* of troops, and placed them, to the number of fifteen thousand, under the command of General Henry Lee, at that time governor of Virginia. The force was so large as to overawe opposition; and after a few ringleaders had been arrested, the disturbance was quelled.

This event is known in our annals under the name of the WHISKEY INSURRECTION.

During the Revolutionary war, spirits seem to have

been in demand for almost every purpose of cure or sustenance. In Stone's Life of Brant, the following letter is found, from Col. Willett to Gen. Clinton, dated July, 1781: "This place does not afford a gill of rum to bathe a single wound. The two barrels designed for this quarter a few days ago, met with a regular regiment passing down the country, who very irregularly took away from the person who had them in charge, those two barrels of rum. I need not mention to you, sir, that the severe duty, and large portion of fatigue, that falls to the lot of the troops in this quarter, make rum an article of importance here, and that I should be glad to see some in the county of Tryon."

After the peace, intemperance spread rapidly in the country. West India and New England rum was drunk on the sea-board, and whiskey in the west. The following account of manners at the south, about this period, is taken from an article in the Encyclopedia Americana:

"A fashion, at the south, was to take a glass of whiskey, flavoured with mint, soon after waking; and so conducive to health was this nostrum esteemed, that no sex, and scarcely any age, was deemed exempt from its application. At eleven o'clock, while mixtures under various peculiar names—sling, toddy, flip, &c.—solicited the appetite at the bar of the common tippling shop, the offices of professional men, and the counting room, dismissed their occupants for a half hour, to regale themselves at a neighbour's, or a coffee-house, with punch, hot or cold, according to the season; and females, or valetudina-

rians, courted an appetite with medicated rum, disguised under the chaste name of Hexham's tincture, or Stoughton's elixir. The dinner hour arrived, according to the different customs of different districts of country, whiskey and water, curiously flavoured with apples, or brandy and water, introduced the feast; whiskey or brandy, with water, helped it through, and whiskey or brandy, without water, often secured its safe digestion, not again to be used in any more formal manner than for the relief of occasional thirst, or for the entertainment of a friend, until the last appeal should be made to them to secure a sound night's sleep. Rum, seasoned with cherries, protected against the cold; rum, made astringent with peach nuts, concluded the repast at the confectioner's; rum, made nutritious with milk, prepared for the maternal office; and, under the Greek name of paregoric, rum, doubly poisoned with opium, quieted the infant's cries. No doubt there were numbers that did not use ardent spirits; but it was not because they were not perpetually in their way. They were an established article of diet; almost as much as bread; and, with very many, they were in much more frequent use. The friend who did not testify his welcome, and the master who did not provide bountifully of them for his servants, was held niggardly; and there was no special meeting, not even of the most formal or sacred kind, where it was considered indecorous, scarcely any where it was not thought necessary to produce them. The consequence was, that what the great majority indulged in without scruple, large numbers indulged in without

restraint. Sots were common of both sexes, various ages, and all conditions; and though no statistics of the vice were yet embodied, it was quite plain that it was constantly making large numbers bankrupt in character, property, and prospects, and inflicting upon the community a vast amount of physical and mental ill in their worst forms."

We have but few words to say relative to the abuse of intoxicating liquors by the Indians. The fate of whole tribes of them may be told in a few words. They have fallen by liquor, given them by the white man. The first account we have of intoxication among them, is from the Narrative of the Voyage of Master Henry Hudson, on board of whose ship, when lying above Albany, a number of them were made drunk. According to Dr. Lee, before the introduction of ardent spirits, they had been in the habit of making an intoxicating liquor out of corn. No law has been able to restrain traders from furnishing liquor to the tribes, and we see no other end to its use among them, than their eventual extermination.

CHAPTER V.

Intemperance in connexion with the church.—Difficulties of the primitive Christians from their struggles with the debauched manners of the day.—Immense number of festivals.—Imitation of the heathen feasts.—Censure of these festivals, by various writers of eminence.—Canons of the primitive church.—St. Augustin.—St. Cyprian.—African synod.—Synod of Trullus.—Law of Justinian relative to drunken monks.—Drunkenness of the English clergy at an early period.—Letter of Boniface, archbishop of Mentz.—Murder of the Anglo Saxon, Edward I.—A feast in France as described by Pierre Corbeil.—Glutton masses.—Monasteries.—Drinking in the reigns of Charles I. and II.—Curious parish memoranda.—England in the last century.—France—Sweden—Germany—Russia, &c.

Before noticing the various efforts made since the days of our Saviour, for the suppression of intemperance, it is important to observe its progress in connexion with the church. That the early Christians were greatly exposed to temptation, from their intercourse with the heathen, does not admit of a doubt. Even as early as the days of St. Paul, this was felt to be a great evil; a few centuries later it became far more serious. It is probable that the early teachers of Christianity, those, we mean, who immediately succeeded the apostles, were desirous not to shock the prejudices of new converts, by too violent a change from their established customs. Hence the vast number of festivals, in honour of distinguished saints, which seem to have taken the place of the feasts of the ancient heathens, and soon rivalled them

in the dissipation of which they were the fruitful parents. Hence, more remotely, the innumerable abuses which crept into the church at an early period, and fastened themselves upon the very vitals of Christianity. The canons of the primitive church are replete with laws prohibiting the meeting together of persons for the purpose of sensual indulgence, the clergy, as well as laity, being included in these enactments. In the works of the earlier fathers, the intemperance arising from the multiplication of feasts is denounced in the severest terms. St. Augustin in particular, inveighs against this innovation upon the precepts of the New Testament, and denounces the feasts and the disorders consequent upon them in unmeasured terms. In his twenty-second epistle he says, "Drunken debauches pass as permitted among us; so that people turn them into drunken feasts, to honour the memory of the martyrs; and this not only on those days which are particularly consecrated to them, (which would be a deplorable abuse to persons who look at these things with other eyes than those of the flesh,) but on every day of the year."

"Drunkenness," says St. Cyprian, "is so common with us in Africa, that it scarcely passes for a crime. And do we not see Christians forcing each other to get drunk, to celebrate the memory of the martyrs?" The lascivious feasts of the Gentiles were prohibited by the African synod, which assembled A. D. 418, especially such as fell on the nativity of any of the saints. Heathens were commanded not to force Christians to drink with them. At the synod of Trullus, in the seventh century, the clergy and

laity were commanded not to partake of the feasts of the Bacchanalia; on pain, the former, of deposition, the latter of excommunication. Intemperance must have flourished in great vigour, in the Christian church, where such a caution was necessary.

The records of the Roman Catholic church in the dark ages, exhibit a deplorable picture of prevailing intemperance. The emperor Justinian found it necessary to forbid monks to enter places where liquor was sold, under pain of chastisement upon conviction before a magistrate, and of expulsion from their monasteries. This prince flourished about the middle of the sixth century.

In England, where the canons of the church enjoined hospitality upon the clergy, the vice of intemperance took deep, and as the event proved, lasting root. The king devoted immense sums of money to the celebration of the various festivals of the church. The monasteries were filled with all manner of guests, and the riot and debauchery common to the lowest description of taverns in our day, were scenes of every day occurrence, in these mansions erected for the service of God, during the festivals of Easter, Whitsuntide, and Christmas. The Danes and Anglo Saxons were in the habit of quaffing immense draughts to the honour of our Saviour, the Virgin, and the Apostles.

Boniface, archbishop of Mentz, who was an Anglo Saxon, wrote a letter, during the eighth century, to Cuthbert, archbishop of Canterbury, in which he charges, that the English bishops, far from punishing drunkenness in others, were guilty of it themselves.

He says that drunkenness was a special sin of the English nation, and one of which neither the Franks, Lombards, Romans, nor Greeks were guilty.

Edward I., the Anglo Saxon monarch, was murdered at a feast held in honour of St. Augustin, he and his domestics being all so drunk that they could offer no resistance to the assassin, (A. D. 946.)

In Collett's Relics of Literature, an account is given of a festival celebrated in France in the first quarter of the fourteenth century, by the authority, and under the patronage of the Roman Catholic church, called "The Feast of the Ass;" the ceremonies of which appear to have been identical with the rites of Bacchus, as celebrated in the ancient Bacchanalia. The description of these ceremonies is ascribed to Pierre Corbeil, archbishop of Sens, who is said to have left a manuscript missal, beautifully illuminated, in which those impious ceremonies are detailed with disgusting minuteness. The priest, smeared with the lees of wine, danced and sung in the church, and around the very altar—the officers of the church played cards in the sanctuary, eating and drinking to abomination —old shoes were burnt on the censer, instead of incense during the celebration of mass—and the dignitaries of the church, at the conclusion of their orgies, were carried home in carts, (probably because they were too drunk to walk) practising all the way the most indecent postures, and making the welkin ring with songs of a grossly lascivious or bacchanalian character. These ceremonies lasted for several days, and clergy and laity participated in them, in about an equal degree.

The gross intemperance of the clergy during the fourteenth and fifteenth centuries, was doubtless the great cause of that decline in spiritual religion, which led to the Reformation. When we read accounts of the scenes which were of daily occurrence in places dedicated to the service of God, we are astonished that it was delayed so long, or that being thus long deferred, the general corruption did not bury the religion of Christ itself, beneath its overwhelming weight. Any religion of an institution merely human, must, undoubtedly, have sunk beneath it. In Henry's History of England, we find the following picture of the manners of the clergy at this period: "The secular clergy were no enemies to the pleasures of the table, and some of them contrived to convert gluttony and drunkenness into religious ceremonies, by celebrating 'glutton masses,' as they very properly called them. These 'glutton masses' they celebrated five times a year, in honour of the Virgin Mary, in this manner. Early in the morning, the people of the parish assembled in the church, loaded with ample stores of meats and drinks of all kinds. As soon as mass ended, the feast began, in which clergy and laity engaged with equal ardour. The church was turned into a tavern, and became a scene of riot and intemperance. The priests and people, of different parishes, entered into a formal contest which of them should devour the greatest quantity of meat and drink in honour of the Virgin Mary." (Hen. Hist. Eng. vol. x. *passim.*)

About this period, there was a general decay of religion all over the world, and the invariable sign

of such decay, the increase of beastly drunkenness, was not wanting to denote its progress. It had even penetrated into the churches of Georgia, and Persia, where the primitive manners of the few Christians settled there, and the general temperance of their Mahometan neighbours, would, it might be thought, have proved a safe-guard to their morals. According to Sir John Chardin, intoxication was so common among the clergy, as well as laity, that it ceased to be regarded as a disgrace. The monasteries, those great corrupters of the morals of the people, in as much as they afforded the widest encouragement to vagrants and idlers of every description, who resorted to them because they could live there without working, were still in existence throughout Europe. They were, in fact, public houses, to which all resorted for the indulgence of their appetites for drink and dissipation, at the same time paying nothing for their entertainment. The abbots, and other clergy, of the various religious institutions, were the best judges of good cheer, in all the land. The richest and oldest wines were always to be found in the cellars of the monasteries, and the friars and monks usually had the strongest heads to bear them. The "*mightiest*" ale was brewed on their estates, and was poured out like water, to all who chose to demand it. The strongest wines, used, according to old Holinshed, to be called, "Theologicum," because they were supposed to be peculiarly agreeable to the palates of the clergy; and his commentator, in derision, says, upon this passage, that when persons wished to spend an uncommonly jovial hour, they always sent for the parson of the

parish. The same quaint old writer, (Holinshed) speaking of the drinking habits of his day, says:—"They will drink till they be as red as cocks, and no wiser than their combs." One monastery in Scotland, brewed nine thousand bushels of malt annually, and this was probably much less than was furnished by some of the rich religious houses in England. Accordingly, all writers of that period, have described the times as most turbulent and disorderly. Private feuds, assassinations, and open war, among the great chieftains, were matters of every day occurrence.—This state of things could not endure for ever. The common sense of mankind, demanded a change, and that change was found in the Reformation.

The cause of religion seems to have been, in a great measure, involved with that of political rights, in the great struggle which took place in England, during the seventeenth century. There is reason to believe, from the fierce denunciations of the Presbyterian and Independent party, in the reign of Charles I., that the clergy was fast relapsing into the habits of the Romish church. The dissipation of Charles I.'s reign, spared neither clergy nor laity. The people could not be expected to remain quiet, in full view of the abominations openly practised, not only by their superiors in rank, but by their spiritual fathers themselves. That there was more reason for dissatisfaction, than the rigid loyalists of the day were willing to allow, will, we think, abundantly appear from the following extract. It proves that the offices of religion were in their execution, associated, openly, with drinking, the very thing of which the Roundheads

complained. For this extract, we are indebted to the prize essay "Bacchus." The transcript was made from the parish books of Darlington.

"A. D. 1639, (14th Charles I.) For Mr. Thompson that preached the forenoone and afternoone, *for a quarte of sacke*, xiiii*d*."

From the following extract from the same book, it would appear that the great revolution did not much mend the morals of the clergy. "A. D. 1650. (Commonwealth.) *For sixe quarts of sacke* to the ministere, when we had not a ministere, 9*s*."

Four other extracts are given of other dates.

"A. D. 1666, (6th Charles II.) *For one quarte of sacke*, bestowed on Mr. Jellett when he preached, 2*s*. 4*d*."

"A. D. 1691, (4th William and Mary.) For *a pint of brandy* when Mr. George Bell preached here, 1*s*. 4*d*."

"When the dean of Durham preached here, spent in a treat with him, 3*s*. 6*d*."

"For a stranger that preached, *a dozen of ale ! !*"

The same essay says that even now, in England, there are few churches which are not provided with wine, and still fewer occasions on which the minister is not invited to drink, either before or after his sermon. The writer says that in a small parish in London, the charge for wine in one year stood as follows:—

Wine for the vestry, - - - - - - -	£42
Do. communion - - - - -	22

In the days of popery in England, the celebration of the feasts of the church was so inseparably con-

nected with drinking, that certain strong drinks were named after them, as Whitsun ale, Christmas ale, &c. A writer in the reign of Elizabeth, who lived too shortly after the Reformation to witness all its good effects, makes the following remarks upon the excesses committed during the feasts. "In certain towns, where drunken Bacchus bears swaie, against Christmas and Easter, Whitsunday, or other times, the church wardens, for so they call them of every parish, with the consent of the whole parish, provide half a score, or twentie quarters of mault, whereof some they buy of the church stocke, and some is given to them of the parishioners themselves, every one conferring somewhat according to his ability; which mault being made into very strong ale or beer, is set to sale, either in the church, or in some other place assigned to that purpose. Then, when this *nippitatum*, this *huff cuppe*, as they call it; this nectar of life, is set abroach, well is he that can get soonest to it, and spend most at it, *for he is counted the godliest man of all the rest, and the most in God's favour, because it is spent upon his church forsooth!* If all be true which they say, they bestow that money which is got thereby, for the repair of their churches and chapels; they buy books for the service, cupps for the celebration of sacrament, surplesses for Sir John, and such other necessaries."

During the last century, in England, drinking and swearing parsons, were as common as fox-hunting and cock-fighting squires. The pen of Fielding has immortalized both. At the same time, in France, the manners of the clergy were any thing but edify-

ing to the laity. This was one cause of the French revolution. In Germany, in Sweden, in Denmark, and in Russia, the same want of evangelical religion was observable. Nor did our own country escape the contagion. From a very early period dram-drinking became common among the clergy, and is by some of them kept up to this day. The number is, however, every day diminishing, and it is to be hoped that a few more years will see the last of the generation.

The effects upon the flock, are of course always in proportion to the delinquency of the shepherd. The Rev. Mr. Barbour, of Massachusetts, states that in one hundred and thirty-five churches, out of eight hundred excommunications, three hundred and seventy-four were for drinking to excess. Out of eight hundred and thirty-four confessions, three hundred and seventy-nine were for drinking. In addition, fifty-six were soon after placed under discipline for the same offence. Out of sixteen hundred and thirty-four cases, upwards of eight hundred were for hard drinking. Mr. Barbour declares it as his deliberate conviction that seven-eighths of the offences requiring discipline, were the effects of intemperance. Within a few years past it was no uncommon thing for members of churches to be engaged in the buying and selling of ardent spirits. A better feeling begins at last to prevail on this subject, and we hope to see the day when no man who earns his subsistence by poisoning the health, happiness, and souls of his neighbours, will be allowed to hold a place in any Christian church.

CHAPTER VI.

Means adopted to stop intemperance, from the apostles to 1800.—Holy fathers.—Justinian.—Mahomet.—Saracens.—Terbaldus. Charlemagne.—Edgar.—Scottish and Welsh laws.—Edward I. of England.—A Spanish law.—Curious Temperance Society formed by the emperor Sigismund.—Health-drinking.—James I.—Milton —Locke.—Various acts of Parliament.

THE efforts which were made from the days of the apostles in all countries, to stop the spread of intemperance, down to the year 1800, comes next under our consideration. The first of these were made by the holy fathers already alluded to, strengthened by many laws passed in their synods, and by the emperor Justinian, on the formation of his new code. The next and most remarkable is the reformation effected by Mahomet, in the seventh century, among the Arabs, and by means of the Saracens, over the whole of the countries that adopted his creed. This reformation, however, is said to have been no more than a revival of a law existing before his days. The pertinacity with which the Mahometans, for many centuries, clung to the principles laid down by their prophet, is one of the most singular features in the history of the human race, or rather would be, did we not know, that by substituting opium for strong drink, they had only exchanged one species of poison for another. Of late years, there is reason to believe that many of the Mahometans, nay whole nations, have apostatized from this portion of their creed. Drunkenness is said to prevail to a fearful extent throughout Persia, and it is well ascertained

that the late Sultan of Turkey, (Mahmoud) died in the paroxysms of *delirium tremens*.

At the commencement of the eighth century, the Bulgarian prince, Terbaldus, having learned from the Avares, a nation which he conquered, that they had been ruined by drink, caused every vine in his dominions to be cut up by the roots.

Charlemagne, who lived during the latter half of the eighth century, was the wisest, as well as the most temperate monarch of his day. He made many wholesome laws for the regulation of the Franks, over whom he ruled, with regard to intemperance. In the diet of Paderborn (777) he gave a constitution to his nobles, conferring on many, privileges of great value, and accompanied it with a solemn injunction, not to sully by drunkenness, that which they had obtained by valour, and services of a high order. He reserved to himself and his heirs forever, the right of punishing disobedience to this injunction, in the person of the grantee or his successor. His precautions extended to the soldiers, whom he commanded not to force or persuade their comrades to drink, and embraced every age and every class of society. The elder part of the community were directed to set an example of abstinence to the younger, and the latter were enjoined to imitate the abstemious virtues of their seniors. In case any person refused or neglected to obey these laws, he was directed to undergo sentence of excommunication. He strictly forbade the drinking of healths in company; a practice which even then had grown to be an evil of portentous magnitude, and which has since slain more than fell

beneath the swords of Cæsar, Zingis, Tamerlane, and Bonaparte. The clergy were particularly aimed at in many of these laws, deprivation and corporeal punishment, according to the rank of the offender, being prescribed as the penalty for the offence, even of going inside a tavern. Tippling in all its shapes was prohibited by penal laws of great severity.

King Edgar passed a law relative to wakes, which originally designed to commemorate the birth-days of the saints, or church dedications, degenerated into drunken assemblies. The people who went to church on such occasions were commanded to pray devoutly, and not betake themselves to drunkenness and debauchery. The same prince enacted a law, whereby drinking cups were required to have golden studs or nails affixed to their sides, at stated distances, perpendicularly, so that each person might know his measure, and should be allowed no more.

In Scotland and in Wales, laws of extreme antiquity still exist, upon the subject of intemperance. The Welsh law rendered it imperative on doctors, lawyers, and divines, to keep sober at all times, and allowed them no redress for any injury done them in a state of intoxication.

By the same law the sarcedos curiæ, or secretary of state, was directed to keep always sober.

By a law of Constantine II., king of Scotland, passed at Scone, A. D. 861, young persons, of both sexes, were commanded to abstain from the use of intoxicating liquors. Death was the punishment, on conviction of drunkenness.

The laws of the ancient Scots were very severe

against the keepers of tippling houses. Argadus, administrator of Scotland, (A. D. 160,) confiscated their goods, pulled down their houses, and banished their persons. Constantine II., also passed a law to the same effect, adding, that if they refused to submit, or returned from banishment, they were to be hung.

The lofty character of the ancient Castilian, was strikingly exemplified in one of the early laws of that kingdom, and the reasoning upon which it was founded. It was enacted, that if a person of rank should be convicted, even of a capital offence, he should be pardoned upon pleading that he was drunk at the time of committing it. The reason given for this singular law was, that it was to be presumed that every man, who laid claim to the character of a *gentleman*, would rather suffer death, than acknowledge himself to have been drunk.

As early as the reign of Edward I., in England, the attention of the government was called to the practice of vending intoxicating liquors in and around London, and several prohibitory laws, of great severity, were passed, (1285.) These acts, after setting forth that a great number of vagrants infested the city, many of them foreigners, banished from their own countries; and that offenders, "going about by night do commonly meet, and have their evil talk at taverns," &c., enacts that, for the future, taverns should not sell wine after the tolling of the curfew.

We have already alluded to the act passed in the reign of Philip and Mary, to prevent the making of aqua vitæ in Ireland. About the same period, viz. in 1552, a Temperance Society of a singular character

was instituted in Germany, an account of which we extract from a French work, entitled, Dictionaire des Sciences Médicales, Article ivresse, with a literal translation from the original work:

"En 1517, par example, Sigismond de Dietrichstein établit une société de Saint Christophe, dont le but était d' empêcher de trinquer, et de chercher à enivrer ses compagnons. Une autre société de la Temperance fût formée, en 1600, par Maurice, duc de Hesse; et une troisieme, sous le nom de l'Anneau d' or, par Frederic V., Compte palatin. Celle de 1600 avait pour règle qu' un chevalier ne bût pas plus de sept *bocaux* par repas, et pas plus de deux fois par jour. Nous n' entrerons dans aucune recherche sur la capacité de ces bocaux; les vases que nous voyons, exposés sur les anciens buffets nous feraient peur; mais c' etait un pas important pour la bonne société: on s' obligeait pour deux ans."

"In the year 1517, for example, Sigismond de Dietrichstein instituted a society, under the auspices of St. Christopher, for the purpose of preventing his companions from tippling and drunkenness. Another society, entitled, the 'Order of Temperance,' was formed in the year 1600, by Maurice, duke of Hesse; and a third, called 'the Golden Ring,' by the Count Palatine, Frederick the Fifth. That of 1600, adopted as one of its rules, that a knight should not be allowed more than seven goblets of wine at a meal, and not more than twice a day. Our knowledge of the drinking vessels, as exposed upon the ancient sideboards, makes us fear to inquire how much these goblets contained; but it was an important step towards good

society. The obligation, or pledge, was kept inviolate for two years."

The word "bocaux" here used, is the plural of *bocal*, which signifies a mouth piece in general. Probably the shape of the vessels suggested the name, bearing some resemblance to the mouth piece of a trumpet.

The practice of drinking healths, which this society was designed to suppress, has, perhaps, been more fatal to the cause of sobriety than any other. Its origin is referred by Geoffrey of Monmouth, to the invasion, and conquest of the greater portion of Britain by Hengist and Horsa, about six hundred years before the landing of William the Conqueror. At a feast given by Hengist to the British king Vortigern, the daughter of the Saxon chief (Rowena) entered, by command of her father, with a bowl of wine, and presenting it to the monarch, said, "Louerd king wass-heill," lord king be of health. The latter replied, "drink heill," drink health. This was the origin also of the wassail-bowl, which, it is thus seen, is intimately connected with health-drinking. That politic monarch, Louis XIV., perceived that it had a tendency to promote drunkenness, and consequently interdicted it at his court.

The church of Scotland, perceiving that intemperance was increasing with fearful rapidity, and attributing its rapid progress, in a great measure, to the habit of drinking healths, in the year 1646, by an act of the General Assembly, forbade it among its members. Twenty-one years after, a pamphlet published in England, on the occasion of the plague and

great fire of London, and styled, "God's terrible voice in the city, in the two late dreadful judgments of the plague and fire in London, by the minister of St. Mildred's," denounced this habit in the following terms:—"To exceed the bounds of temperance by many degrees without reeling: to entice others to it, to force them to drink healths, (that ungodly practice,) which could not in the least promote another's health, but was likely to destroy their own, through the excess which such practices do introduce."

Having been led to speak of this awful and sinful practice, we will violate the chronological arrangement which we have prescribed for ourselves, so far as to place in a conspicuous position, and all together, the opinions of those who, both before and since this time, have been led into a serious consideration of its effects. It was denounced, at an early period, by St. Basil, one of the brightest luminaries of his church, whose exertion in the cause of holiness in general, not less than his untiring efforts to reform the habits of the clergy, procured him the title of "the Great." This saint has been esteemed by protestant ministers the best expounder of the Holy Scriptures of any man of his time; the number of his sermons is very great, and all of them are directed against the defections of the time, both in clergy and laity. He flourished about the middle of the fourth century. St. Ambrose, who flourished during the latter part of the same century, was almost equally distinguished for piety, learning, and a proper appreciation of the spirit of the Scriptures. This saint denounces the practice, to which we have alluded, as

vicious and foolish in the extreme, and does not scruple to call it one of the most cunning inventions of the "enemy" for the destruction of the immortal soul. In a work entitled, the "Great Evil of Health Drinking," is published a sermon of one Mr. Bradshaw, called the Marriage Feast, who flourished towards the end of the seventeenth century. The editor of that sermon, in an epistle prefixed to it, speaks in the following terms of this pernicious custom. "Also, to let pass the brutish and swinish disposition of those, who think there it is no true welcome, nor good fellowship, as they term it, unless there be deep carousing of healths to the bride and bridegroom, and every idle fellow's mistress, till the whole company's wits be drowned in drink, that not religion only, but reason is wholly exiled, and the meeting itself be rather called *a drunken match, than a marriage feast.*" (See Bacchus.) Another writer, of the same day, gives instances of five or six persons, who perished from the excessive drinking of healths, and recommends all gentlemen who are disposed to discountenance such a foolish and wicked habit, to commence by a thorough reformation in their own families, and advises, as the first step, that intoxicating drinks be entirely banished from the precincts of the butlery. He says of this habit, that professing to be a sacrifice to God for the health of others, it is, in truth, an offering to the devil for the ruin of their own. Dr. Ames discourses as follows upon this subject:—"We must abstain from all those rites, whereby drunkenness is wont artificially to be promoted; of which kind are adjuration of others by

great names, or the names of such as are dear to empty cups; the sending about of cups to be taken off by all alike; the abuses of lots, (as they use in some places by dice put into a jug or cup instead of a rattle, or by a mill affixed to a jug or pot,) according to fictitious law, (not written,) and laying a necessity upon the guests. And from all other the like *mysteries of Bacchus*, and manuductions to excess of drinking."

Of late days, Prince Puckler Muskau has dilated upon this custom, universal in the higher circles in England, with extreme severity; in Vienna, Mrs. Trollope remarks, that "a young lady *cannot touch wine of any kind without materially tarnishing* the delicacy of her high breeding thereby." But Sir John Sinclair, in his "Code of Health and Longevity," has perhaps borne the strongest testimony of any other writer to the folly and danger of this custom. "It has been remarked," says this eloquent writer, "that vice is more ingenious than virtue, and has numerous stratagems, by which she attacks, and too often vanquishes her simplicity. Among these, the customs of pledging, during meals, and drinking toasts afterwards, are certainly the most dangerous; being customs which seem to promote social intercourse, and are accounted marks of friendship. *The inventor of toasts, in particular, may justly claim a niche by the side of any hero who ever deluged the world with slaughter; and if the pestilence had been a human invention, he might certainly be stationed by the side of its great founder!*"

The habit of toasting and pledging, a few years

since, prevailed to an alarming extent, in this country, upon our great anniversaries. Two thirds of the American youth, who have gone down to the grave of the drunkard, imbibed, we will venture to affirm, the fever of strong drink, upon the fourth of July, the twenty-second of February, or the eighth of January. Thus have those periods, the most memorable in our annals, been converted into seasons of pestilence, where death plants the seeds of a future and abundant harvest. Happy are we, to be enabled to say that the exertions of many noble spirits among us, have in a great degree modified the violence of the disease, though they have not succeeded in eradicating its cause. The fourth of July, in particular, which was established as a national festival, for the purpose of keeping green in our affections the memory of those who gave us a station among the nations of the earth, has been converted into the very "seed time and harvest of death."

Let us now retrace our steps to the period at which we broke off, in order to pursue this important subject. In the time of James the First, when the introduction of a vast number of his countrymen, seeking for favour, at the capitol, gave great offence to the proud and high-spirited English, it was found that nothing kept up the feeling of mutual irritation so much as the convivial habits by which both nations were distinguished. Accordingly, laws of great severity were passed, for the restraint of the practice of vending intoxicating drinks. The preamble to one of them (4th Jac. I. stat. i, c. 5,) recites that drunkenness "tends to the overthrow of many good

arts and manual trades, the disabling of divers workmen, and the impoverishing of many good subjects." In the same spirit, and within a very few years after the same time, Lord Bacon, a man who, more than any other of his day, with perhaps the exception of Sir Walter Raleigh, had experienced all the vicissitudes of life, and who had tasted, in an equal degree, the cup of pleasure and sorrow, of honour and abasement; who was moreover one of the wisest uninspired men the world has ever produced, gives it as the solemn conviction of a judgment matured by long experience and deep observation, that "all the crimes on the earth do not destroy so many of the human race, nor alienate so much property, as drunkenness." This, it must be remembered, was written at least fifty years before the use of ardent spirits became general. What would he have said, had he lived to see that day?

No man ever raised his voice oftener, or in sterner tones, in deprecation of this fearful evil, than the great Milton. It is one of the charges which he presses with greatest force, against the corrupt and profligate court of Charles the First, in his Iconoclastes, written in reply to a book in which that monarch was represented as a saint upon earth—a model of purity—a man with his eyes always turned to heaven. Milton completely demolished this author, as he did in fact every one with whom he came in contact, by representing in their true colours the acts of the late king, and his vicious and drunken court. In the "Defensio pro populo Anglicano," the defections of the same "Royal Martyr," as he was (somewhat

facetiously, republicans may be allowed to say,) called by his partizans, are handled without mercy, and the drunkenness and riot, which he either promoted or winked at, are not among the lightest charges levelled against him. In many passages of Paradise Lost, he evinces his decided disapprobation of strong drink, and his own life was a brilliant commentary upon his precepts. In his opinion, wine, though its use might not conflict with the exercise of the lyrist's vocation, or that of the inferior poets in general, was inconsistent with excellence in the highest of all poetical excellence, that of the epic bard.

> ———"he, whose verse records the battle's roar,
> And heroes, feasts, and demi-gods of yore;
> The Olympic senate, with their bearded king,
> Or howls, that loud through Plato's dungeons ring;
> With simpler stores must spread his Samian board,
> And browse, well pleased, the vegetable hoard.
> Close at his side the beechen cup he placed,
> His thirst by Nature's simple beverage chased."

The whole life of this illustrious man, whose intellect attained the largest stature ever accorded, perhaps, to any human being, is a striking commentary upon the virtue of "total abstinence." "The opening of the day," says one of his biographers, "was uniformly consecrated to religion. A chapter of the Hebrew Scriptures being read to him, soon after he was up, he passed the subsequent interval until seven o'clock, in private meditation. From seven until twelve, he either listened while some author was read to him, or dictated as some friendly hand supplied him with its pen. At twelve commenced

his hour of exercise, which, before his blindness, was commonly passed in walking, and afterward, for the most part, in the swing. His early and frugal dinner succeeded; and when it was finished, he resigned himself to the recreation of music, by which he found his mind at once gratified and restored. Of music he was particularly fond, and both with its science and its practice he was more than superficially acquainted. He could compose, as Richardson says that it was reported; and with his voice, which was delicately sweet and harmonious, he would frequently accompany the instruments on which he played: the bass viol or the organ. His musical taste had been, beyond question, fostered by his father, and the great poet's love of this delightful art, is discovered in every part of his writings, where its introduction can in any way be made compatible with his subject.

"From his music he returned, with fresh vigour, to the exercise of his intellect, to his books, or his composition. At six, he admitted the visits of his friends; he took his abstemious supper at eight; and at nine, having smoked a pipe, and drank a glass of water, he retired to his repose." (Symmon's Life of Milton.)

Wine seems to have formed no part of his nourishment. It was doubtless in view of the happy effects his abstemious habits had had upon the development of his own intellectual powers, that he dictated the celebrated lines which follow, descriptive of the education of Samson. They are to be found in the drama of Samson Agonistes.

CHORUS.

"Desire of wine, and all delicious drinks,
Which many a famous warrior overturns,
Thou could'st repress; nor did the dancing ruby,
Sparkling, outpoured the flavour or the smell,
Or taste, that cheers the hearts of gods and men,
Allure thee from the cool crystalline stream.

SAMSON.

Wherever fountain or fresh current flowed,
Against the eastern ray, translucent, pure,
With touch ethereal of Heaven's fiery rod,
I drank, from the clear, milky juice allaying
Thirst, and refreshed; nor envied them the grapes,
Whose head that turbulent liquor fills with fumes.

CHORUS.

Oh! madness, to think use of strongest wines,
And strongest drink, our chief support of health,
When God, with these forbidden, made choice to rear
His mighty champion, strong above compare,
Whose drink was only from the limpid brook."

Locke never fails, on all suitable occasions, to enlarge upon the benefits of abstinence. He was himself a living example of the virtue of his own prescription; for entirely, as he himself supposed, by a rigid adherence to it, did he manage to prolong his existence, threatened, from early youth, by an incurable malady, to the period of seventy-three years. Addison, who was a contemporary, though intemperate himself, well knew the disadvantages of drinking, in a moral, religious, physical, and national point of view.

Notwithstanding the subject had been discussed by so many illustrious writers, the parliament of Great Britain appears to have voluntarily shut its

eyes to it, until it grew to such a magnitude, as to become alarming. At the session of 1743, it came up for consideration, and between that period and 1751, various acts were passed for mitigation of the evil. All of them were, however, in a great degree ineffective, since they went not to the root of the matter, and failed to extirpate the causes of intemperance. The act of 1754, directed against tippling houses, has one curious proviso. By this act, every kind of music in public houses was prohibited, music being frequently used as a decoy, to tempt the unwary into the haunts of dissipation.

Few men have borne ampler testimony to the good effects of abstinence, than Dr. Samuel Johnson, himself, in the early part of his life, an excessive wine-bibber. In one of those sententious oracles which he was wont to deliver to his disciple, Boswell, he says: "I can be *abstinent*, but not *temperate*." This sentence comprises the whole doctrine for which we contend, and is as applicable to every descendant of Adam, as it was to Dr. Johnson, though, probably, in different degrees to different persons. On another occasion he said: "Wine gives no light, gay, ideal hilarity, but tumultuous, noisy, clamorous merriment. I admit that the spirits are raised by drinking, as by the common participation of any pleasure; cock-fighting, or bear-baiting, will raise the spirits of a company as drinking does, though surely they will not improve conversation." At another time, Sir Joshua Reynolds having maintained that wine improved conversation, Johnson said, "No, sir; before dinner, men meet with great inequality of under-

standing, and those who are conscious of their inferiority, have the modesty not to talk; when they have drunk wine, every man feels himself comfortable, and loses that modesty, and grows vociferous; but he is not improved—he is only not sensible of his defects."

But the man whose exertions, of all others, at this period, are most worthy of commemoration, was John Wesley. This great minister of the gospel, discovered very early, that the greatest obstacle to the spread of religion, was to be found in the vice of intemperance. His exertions to eradicate it were incessant. Wherever it made its appearance in the members of his society, his action was prompt, decided, and without appeal. No one man, probably, in an age so adverse to the enterprise, ever effected more for the cause of religion; and the success of his efforts was owing less to his powerful preaching, than to the discovery of the only method by which the heart would be prepared for the reception of Divine Truth. If ever man deserved a statue of gold, to be erected by the voluntary contributions of the whole human race, that man was, undoubtedly, John Wesley.

Dr. Young raised his voice, also, against the intemperance of the last century. In his nervous and sententious manner, he discourses of it as follows:

"—— In our world death deputes
Intemperance to do the work of age;
And hanging up the quiver nature gave him,
As slow of execution, for despatch,
Sends forth his *licensed butchers*; bids them slay
Their sheep, (the silly sheep they fleeced before)
And toss him twice ten thousand at a meal.
—— Oh! what a heap of slain
Cry out for vengeance on us!"

In our own country, the precepts and examples of the great Franklin, should have met with more favour at the hands of his countrymen than they did. But the world appears, during the last century, to have been involved in darkness, on this important subject. The true means for eradicating the evil had not been discovered. It is said that a tiger may be easily tamed, and that he will continue perfectly docile, as long as he is kept from the taste of blood.—The moment, however, his tongue has once come in contact with his favourite beverage, the ferocity of his nature comes upon him in all its terror. Thus is it with the man who has once kindled the deadly appetite for strong drink. Let him abstain entirely, and he is safe. Let him taste but once, in a form however modified, be it in the shape of the weakest wine, or the most thoroughly diluted beer, and his appetite, like the nature of the tiger, returns in all its strength. Of this fact, the legislators of the last century seem not to have been aware; and though private indviduals knew its existence perfectly well, there appears never to have been any combined and efficient action upon that knowledge. That honour was reserved for another century, and for a nation, which, at the close of the last, numbered only twenty years of national existence. The history of this movement we have reserved for the fourth and last book of this volume.

It would be an act of injustice, however, to an eminent body of Christians, to close this chapter without an allusion to the services which they have always rendered the cause of humanity, from their very first mention in history as an organized society, and

which embraced, among other duties, in a very particular manner, that of temperance. We allude to the Society of Frends, or, as they are now very generally called, Quakers. A rigid observance of the duties of life, and a most scrupulous initiation of the mind, in early youth, into the art of suppressing those dangerous passions which interfere with the welfare of society, have always been honourable points of distinction in the character of this simple and benevolent sect. The founders of it, living in an age of general corruption, and having around them living instances in abundance, of the effects of intemperance upon the welfare of the Christian religion, took effectual measures to keep it without the limits of their own society. It was always a principle with the Quakers, as it is to this day, to inculcate, both by precept and example, the doctrine of temperance. It began with them in England, followed them to this country, was industriously cultivated by them at a time when most other sects were indifferent, and is still one of their peculiarities even in these days of Total Abstinence Societies. Many and great as have been their services to the cause of humanity, it is doubtful whether any one has been greater than this.

BOOK IV.

CHAPTER I.

Wars in Europe adverse to temperance.—The world indebted to America, for the Great Temperance Reform of the Nineteenth Century.—Micajah Pendleton, the modern Jonadab.—Dr. Rush's Enquiry.—First Temperance Society at Moreau, in Saratoga county, N. Y., styled the Moreau and Northumberland Temperance Society.—Greenfield and Milton Society.—Dr. Rush's present, to the General Assembly of the Presbyterian church, of one thousand copies of his Enquiry.—Several religious bodies unite in prosecuting the object.—Massachusetts Society.—Forty thousand stills in 1815.—Society at Hector, N. Y.—Great defect in the constitution of Temperance Societies.—American Temperance Society. Rapid progress.—Course of the medical faculty—of the clergy.—Legislative bodies.—Congress.—Secretaries of War and the Navy.

The wars which desolated Europe at the commencement of the present century, seem to have so entirely absorbed the attention of its nations, that no thought was left for the investigation of a subject more essential to national welfare, than the possession of political weight, however commanding, or the extension of commercial prosperity, however vast and unlimited. The inquiry which, during the preceding century, had been awakened on this subject, was entirely stifled amid the din of arms, the noise of encountering hosts, the shout of victory, or the lamentation of defeat. Far from subsiding, the spirit of intemperance was stimulated to phrensy, by the excitement of whole nations in arms, and presided, like the

ruling demon, over the banquet of death, which itself had, in all probability, been most active in preparing. The British parliament never holds its sessions until after dinner; and the British minister of the day, who was accused by his great adversary, the emperor of the French, of instigating all the wars of that period, was the most consummate winebibber in Europe. How far these facts may have had their influence in directing the English nation, always too ready to engage in broils which do not concern them, in that line of policy which seems to have been the favourite of the populace, and which deluged the earth with the blood of five millions of human beings, it is the province of the historian to inquire. For our purpose it is sufficient merely to advert to the war which raged at that time, in order to explain the reason why the spirit of inquiry into the causes and cure of intemperance which had been excited during the last century, seemed to have died so suddenly away. As Babylon, Persia, Macedonia, and Rome, had successively fallen in the general massacre of strong drink, so did the nations of Europe seem on the point of accomplishing a destiny not less shameful, and to the full as melancholy. There was but one obstacle in the way of this grand consummation. Babylon was overthrown by the water-drinking Persians. Persia was subverted by the soldiers of Alexander, while they were yet temperate. The Macedonian dominion was broken asunder by the iron arm of Rome, before her courage had been relaxed, and her sinews unstrung by the enervating effects of strong drink; and Rome herself, sunk be-

neath a horde of barbarians, who knew no covering but the canopy of heaven, and drank no beverage, save water from the running stream. If the laws which Providence seems to have established, in the case of these mighty empires, were to be strictly followed, while there would be no difficulty in pointing out the delinquents, it would have been very hard to find any nation qualified for the office of avengers. All the nations of Europe seemed to vie with each other in the game of drinking. If there was one, less drunken than another, it was, probably, the French, and this may possibly assist us to account for the career of victory, which it followed, almost without a check, for a period little short of twenty years. Napoleon, in his bulletins, informs us that the progress of the Russian army, which came to the assistance of Austria, in 1805, was marked by riot and intemperance; and that they spent the night preceding the day on which the battle of Austerlitz was fought, in drunkenness, noise and revelry. Since the engagement commenced at sunrise, when it is possible that the fumes of brandy had not yet evaporated from the heads of the soldiers, it seems highly probable, that this circumstance may have assisted to produce, or at least to heighten the disasters of that fatal day.

But while the old world, like Ephraim of old, seemed so irrevocably "joined to its idols," as to merit the Scriptural injunction, "let him alone," a small grain of the seed which had fallen by the wayside in this country, took root in the soil, grew gradually and steadily from a healthy shrub, to a promising sapling, and finally shot up into a stately

and beautiful tree, whose proportions are the admiration of mankind, and whose branches, even now, overshadow the world. Europe gave to America civilization, law, science, and literature. America has rendered her back the Temperance Reform. Along with the blessings which spring from civilization, Europe transmitted that curse, which hitherto has been its inseparable concomitant. America has taught Europe how to rob that curse of its bitterness.

When upon the point of working a great revolution in the affairs of mankind, Divine Providence seems in all ages, to have commenced by small and almost imperceptible beginnings, and to have selected obscure agents for the execution of its will. The first temperance pledge of which we have any distinct knowledge, was drawn up for his own use, and signed by Micajah Pendleton, Esq., of Nelson county, and state of Virginia, in the year 1800. This individual was a private gentleman, of good standing in his own neighbourhood, but without the adjunct of high reputation, which, in a cause merely human, is always found necessary to enlist followers. He seems to have been moved to this step, by the lamentable effects of intoxication upon his dram-drinking contemporaries, which he had every day opportunities of observing, and by a determination not to defile himself with the contamination. This modern Jonadab selected a period of universal drinking, for the first manifestation of his disgust. Without forming any regular association, so far as we have learned, he continued by his personal influence to procure, among his neighbours, many signatures to his pledge. It

prohibited the use of all alcoholic drinks whatever, including wine and cider, which he rejected on account of their possessing alcoholic properties. This gentleman lived to a great age, and died on the 9th of February, 1843, full of years and of honour. He preserved his pledge with scrupulous fidelity throughout the long tract of time that elapsed between his signature and his death. We can conceive of no sensation more intensely gratifying than that with which he must have witnessed, in his declining years, the spread of that cause to which he had devoted the golden hours of his prime.

The spirit which had thus manifested itself, in a remote, and, at that time, almost inaccessible portion of the Union, was, by the providence of God, not allowed to subside. It kept "moving upon the face of the waters," calmly and quietly pursuing its way over the surface of society, polluted, as it was, to the very core, by the sin of sensual indulgence. Four years afterwards, in this city, at that time the very heart of the country, it manifested itself in a new and imposing form. At that time Dr. Rush, a physician who justly stands at the head of the American faculty, first published his far-famed "Enquiry into the effects of ardent spirits upon the human body and mind." It fell like a shell in the camp of an unsuspecting enemy, and scattered confusion and dismay among the whole fraternity of drinkers, moderate or otherwise. Men who imagined themselves safe saw their danger; those who had just entered upon the career of dram-drinking, were induced to pause and look around them, upon others who, beginning in the

same way, had finally come to beggary; a spirit of inquiry was aroused, and the consideration of this subject became an important matter with all classes of the community. Ministers of the gospel began to take up the subject, in spite of the difficulties and prejudices they were compelled to encounter, not only among the laity, but even among the dignitaries of their own churches. In the ensuing year, the Rev. Ebenezer Porter, of Washington, Connecticut, made a powerful assault upon this stronghold of vice, in a sermon to his congregation. Six years afterwards this sermon was esteemed of importance enough to deserve publication, and in compliance with the wishes of many who had the interest of the cause deeply at heart, it was given to the world. To this day it maintains a high rank, among the many able efforts of the understanding, to which the cause of temperance has given birth, both in the New World and the Old.

Notwithstanding, however, the subject continued to interest, and agitate every class of the community, our ancestors, who do not seem to have had a proper conception of the immense influence which organized associations are capable of exercising upon the public mind, appear for some years to have neglected, in a manner which to us is unaccountable, the formation of Temperance Societies. It was not until the year 1808 that any body of this nature was regularly organized.

In that year, at the town of Moreau, in Saratoga county, state of New York, the first regular society was formed, under the style of "The Moreau and

Northumberland Temperance Society." The fourth article of the constitution provided that "No member should drink rum, gin, whiskey, wine or any distilled spirit" under penalty of a fine of twenty-five cents for each infraction. It may assist our readers to form some idea of the prejudices which these bold pioneers had to encounter, to know that an exception in favour of the use of wine at public dinners, the very occasion of all others most fraught with danger, and against the license of which it became them peculiarly to guard, was deemed an ebullition of sheer quixotic folly, by the short-sighted dram-drinking generation of the day. Another exception less objectionable, was admitted in favour of the same beverage "for medicinal purposes!" The understanding of the country, never having been as yet addressed upon the kind of wine used by our Lord at the institution of the sacrament of the Lord's Supper, it is not wonderful that a third should have been made in favour of it, for religious ceremonies. The imperfections of this institution, especially those pointed out, with the addition of the fine, are sufficiently glaring, to *us* of the present day; yet they by no means detract from the merits of those, who in an age of general intemperance, had the courage to take so bold a step in advance of their generation. Forty-seven males aflixed their signatures to this constitution, and a committee was immediately appointed, with directions to collect all the statistical information within their reach, which might be calculated to throw any light upon the subject of intemperance, and to impress upon the pub-

lic the benefits likely to result from the successful operation of the society.

It seems to be conceded, on all hands, that this was the first attempt to organize a Temperance Society, in any thing resembling a systematic form, and the members are, therefore, fairly entitled to the credit of originating the great temperance enterprise. Dr. Billy J. Clarke, and the Rev. Lebbeus Armstrong, deserve honourable mention in connexion with this society; the latter delivered the address at their first quarterly meeting. This society, two years after, sent one thousand circulars, giving an account of the rise, progress, and object of their body, to different gentlemen in different parts of Europe.

The Greenfield and Milton Temperance Society, the next in order of time, was organized in 1809, upon a basis closely resembling that of the Moreau meeting. The exceptions in favour of wine upon particular occasions mentioned in the constitution of the former, were however, rejected, and total abstinence, adopted in all its length and breadth. This was an important step; yet it does not seem to have had the *immediate* effect one might have supposed.

The year 1811 was one which will long be remembered in our annals, by those who were old enough to take note of the times. It had become evident that the long misunderstanding which had existed between the government of Great Britain and our own, must terminate in war, and men began, resolutely yet gloomily, to prepare their minds for the fearful emergency. It seemed as though the heavens themselves conspired with man, to deepen the shad-

ows of despondency, which lowered like a dark cloud over the impenetrable region of futurity. A comet of unusual size, and intense heat, while it parched the earth, and converted the delicious months of autumn, into an unnatural summer, "with fear of change perplexing nations," presented its horrid aspect, nightly, to the gaze of alarmed superstition. A fearful earthquake, overthrowing cities in its path, and turning rivers backward to their source, passed from one end of the continent to the other. Never had there been a period so gloomy, since the darkest days of the Revolutionary struggle. The public mind assumed a turn of unwonted seriousness, and subjects of a serious nature, engaged public attention, almost, to the exclusion of others. At this auspicious moment, the subject of temperance reform, began to press itself upon the minds of the community, in spite of the repugnance it had at first manifested to its entertainment. Dr. Rush, seizing the opportunity, presented to the General Assembly of the Presbyterian church, one thousand copies of his "Enquiry," in the hope that they would be distributed throughout the land. The attention of the assembly, already awakened to the subject, was manifested by the appointment of a committee, who were instructed to endeavour to devise means to arrest, as far as possible, the evils flowing from excessive indulgence in the use of intoxicating liquors. This movement of the General Assembly attracted wide and deep attention; the first blow had been struck; the ball had been set it motion, and hereafter, it was destined to be irresistible in its progress. During the same

year, the General Associations of Connecticut, Massachusetts, and New Hampshire, and the General Convention of Vermont, appointed, each, a committee to coöperate with that appointed by the General Assembly, in effecting the object in view. The Presbytery of Suffolk (L. I.) resolved that for the future "no ardent spirit nor wine should constitute any part of their entertainment at public meetings." Ministers of the gospel began, for the first time, to take decided steps, for the propagation of a doctrine, which in despair of its success, many of them, though willing, had hitherto neglected. Several of them, pushing the reform further in their own families, than the novelty of the experiment yet allowed them to do in public, commenced at once the practice of total abstinence in their own households.

In the year 1812, but four years after, forty-seven private individuals had assembled in the town of Moreau for the purpose of establishing a Temperance Society, those individuals had the noble gratification of seeing their principles not only acknowledged, but their example followed, by thousands of their fellow-citizens, with assemblies, conventions, associations, and presbyteries at their head. In June of that year, so far had these doctrines, five years before so little thought of, worked their way into the hearts of all classes, that the General Association of Connecticut recommended all the ministers to preach on the evils of intemperance, as it then existed, and to abstain from the use of ardent spirits in ecclesiastical meetings. The members of the churches were directed in the most peremptory manner, to abstain from

selling ardent spirits contrary to law. At the same time the tone of this association was hopeful and cheering. Far from yielding to the general impression that there was no means of arresting the progress of intemperance, they expressed themselves firm in the belief, that every thing was within the reach of zeal, activity, and perseverance.

The hopeful tone of the association had its due effect. The Consociation of the western district of Fairfield being in session, on the 8th of October of the same year, approved of their acts, resolved to discontinue the use of ardent spirits at all future meetings of their body, and to discourage the use of them, except as a medicine, in all private families over which they could exercise any influence. During this year the first of those many able addresses, which have issued from the American press on the subject of intemperance, was prepared by three clergymen of acknowledged ability, Messrs. Swan, Humphrey and Bonney, and published in a duodecimo pamphlet of thirty-one pages. It was about this time, or perhaps a little sooner, that Dr. Lyman Beecher began to direct the energy of his powerful understanding, to the promotion of that cause, in the service of which he has since won so much, and so just renown. The proceedings of the meeting last alluded to, were prepared by the Rev. I. B. Woolworth, D. D., at that time a resident of the town of Homer, in the county of Courtland, who afterwards published them in the Panoplist, a journal printed in Boston.

On the 13th day of February, 1813, a society was organized at Boston, styled the "Massachusetts So-

ciety for the suppression of Intemperance." The Panoplist was now filled with essays, some of them written with great ability, in opposition to the prevailing vice of the age, and in support of the cause of temperance. A series written by the Rev. Mr. Humphrey, of Fairfield, Connecticut, attracted much attention, on account of the sound sense and logical reasoning with which they abounded.

This society, in the year 1814, caused a circular addressed to its members, to be published and distributed.

In the year 1815 the war with Great Britain terminated. During its continuance, the practice of distillation had increased to an enormous extent, from the impossibility of obtaining supplies of liquors from abroad. Mr. Marsh estimates the number of distilleries in active and incessant operation at this period at forty thousand; and when we take into consideration the fact that the whole population of the United States, bond and free, white and black, Indian and mulatto, men, women, and children, did not amount to nine million, we may be enabled to form some faint conception of that state of society which could demand such a disproportionate supply of liquid poison. Let the zealous friend of total abstinence, who is disposed to underrate the exertions of our predecessors in this great work, take this fact into consideration, before he passes judgment upon them. When the amount of labour to be achieved, is compared with the means by which they were to overcome it, their achievements appear little less than miraculous. Mr. Marsh computes the produce of

these distilleries at thirty million of gallons annually.

The societies for the suppression of intemperance having now taken root in New England, and much talent being enlisted in the cause, their numbers increased with each succeeding year. Few events of marked interest, however, took place for ten years, with the exception of the establishment of a society at Hector, in the state of New York, on the principle of total abstinence, in 1818. Every year saw an addition to the number of sermons and other publications, against intemperance. In November, 1825, the Virginia State Temperance Society was first organized, all the states to the north of her having previously established societies. In this year, there were in the state of New York alone, eleven hundred and twenty-nine distilleries in operation.

The year 1826 saw the dawn of a new and totally distinct era in the history of the temperance reform. In this year, the Rev. Calvin Chapin, a native of Connecticut, commenced, in the Connecticut Observer, a series of papers, the caption of which, "Entire abstinence, the only infallible remedy," sufficiently explains their object and bearing. Strange as it may appear to us, who perfectly well understand the folly of abstaining from one kind of alcoholic drink, and indulging in another, different only in the degree of strength, and the quantity necessary to intoxicate, though Temperance Societies had been in existence for eighteen years, and had taken root in every state of the Union, with the single exception of that established at Hector, to which we have above alluded,

this great conservative principle was universally neglected. It was no uncommon thing then, nor for many years after that period, to see persons who had taken the pledge to drink no spirituous liquors become intoxicated to a degree of brutality upon wine, beer, or cider. By this neglect, in many instances, the great end of Temperance Societies was entirely defeated. The importunate cravings of the artificial appetite, which it is necessary to subdue, and the subjugation of which lies only within the power of entire abstinence, once excited by wine or beer, and the patient was precisely where he had been before he signed the pledge. If no wine was at hand, the demands of his appetite were too mighty for the restraint of his bare word, and he hesitated not to drink any thing that would intoxicate, in spite of his plighted faith. To such an extent was this true, that the most deplorable apostacy was common in all quarters of the Union, and the enemies of sobriety, when a man was seen more than ordinarily drunk, were wont to say, "there goes a member of the Temperance Society." We, ourselves, knew of one instance in which a young man, who had been invited to deliver an oration on the beauties of temperance, having acquitted himself with considerable credit, was so elated at his success, that he became excessively drunk on *champagne*, and was rolled home to his lodgings on a wheelbarrow.

The neglect of this vital provision in the constitutions of earlier societies, is to be accounted for in several ways. In the first place, it was necessary to lead the public mind gradually on to the desired

point. Too sudden a transition from the prevailing habits of the day, might frighten some who would otherwise be disposed to come step by step into measures. Public opinion, in general, must be formed gradually, and except in cases of much excitement, is seldom capable of making a great leap. The man, it was thought, who would give up his dram before breakfast, and his two or three drinks of grog before dinner to-day, might, when the force of habit had been fairly broken, be induced, to-morrow, to relinquish his wine, his beer, or his cider. To some extent, and in certain cases, this was true; and it is probable, that this preparation of the mind for the grand result was wise and well considered.

The second reason was undoubtedly, that the subject was not so well understood, as it is at present. The structure of man's frame, his physical capabilities, his wants, and his appetites, had not received that attention from the medical faculty, to which they were entitled, and which they have since commanded. It is true Dr. Rush had lent the powers of his great mind to this subject; but he was almost a solitary example. The majority of the faculty were content to pass it over in silence, either through ignorance or carelessness; and where the physician knew not, or did not care, it was not to be presumed that the patient was either better informed or more anxious.

The pure lives of the clergy, who generally led the way in this work, was another cause of inattention to this important matter. They had not been themselves habitually intemperate; they could not

therefore understand the horrible thirst kindled by one glass, in him who had been, at one time, in the habit of drinking to excess, but had become temperate. They could not, of course, be expected to regard the matter in its true light; in such a light as the reformed inebriate knows well how to view it.

But the most invincible obstacle arose from the perverted light in which certain texts of Scripture were regarded, and which many, even of the clergy themselves, insisted to be the true interpretation. All of these objections, however, began to give way before the light of experience, and the incontrovertible fact, of apostacy so general and so alarming, as to fill the hearts of those noble philanthropists who had been foremost in the work, with shame and with sorrow. It was generally conceded, among that class of persons, that something further must be done, or that the labour of eighteen years must be resigned as a dead and entire loss. The papers of Dr. Chapin, above alluded to, seemed to go to the root of the matter; but though they were circulated widely over the Union, commanding respect and admiration wherever they were read, and though they were followed, in the same year, by the far famed six sermons of Dr. Beecher, which have since become as familiar as his alphabet to every friend of temperance in the land, they failed to produce immediate and harmonious action, among the societies. To use the words of Bonaparte, on a very different occasion, "the pear was not yet ripe." Many difficulties were to be overcome; many prejudices were to be conquered. The seed of mustard, which had been planted, was

to be allowed time to spring up and expand. It had as yet hardly taken root.

On the 18th of February, this year, the American Temperance Society was first organized at Boston, and on the first day of March, the Rev. Mr. Hewitt commenced an agency of twenty-two weeks for it. A temperance paper, styled the "National Philanthropist," was established in the same city on the first of April, and in September the old temperance pledge, to abstain from all spirituous liquors was put in circulation in Andover, and signed by two hundred persons, fifty of whom were heads of families, and the remainder young men. Above five millions of gallons of foreign spirits were imported this year.

The American Temperance Society, being once formed, speedily grew into very general favour. In the year 1827, Dr. Edwards, of Massachusetts, having undertaken to collect a sum of money for the support of a general agent to the society, succeeded in raising a large sum in the city of Boston. Other cities and towns of Massachusetts contributed in proportion to their population; and a fund of not less than eight thousand dollars was speedily collected. A number of churches passed resolutions against the use of distilled spirits; the General Association of the Presbyterian church, the General Synod of the Reformed Dutch church, the General Association of Massachusetts and Connecticut, and the General Convention of Vermont, all passed resolutions against the use of ardent spirits, and in favour of the formation of the American Temperance Society. The Massachu-

setts and New Hampshire medical societies passed resolutions in favour of temperance, and expressed their decided opinions that water was the only proper beverage for man. The state of Pennsylvania was very little behind her neighbours, in the prosecution of the work, at the conclusion of this year. A society was organized for the suppression of the use of distilled spirits, and its operations were creditable to its members, and highly useful to society in general. The six sermons of Dr. Beecher, which had been loudly demanded by the public, were now published for the first time, and probably as much as any thing else, assisted the public mind, now evidently in a state of transition, in arriving at the conclusion upon which it settled a few years subsequently. Dr. Hewitt, who, as we have already observed, had been appointed general agent of the American Temperance Society, entered upon the discharge of his duty, with great zeal, earnestness, and effect. In the course of twenty weeks, he traversed the states of Massachusetts, Rhode Island, Connecticut, New York, New Jersey, and Pennsylvania, speaking wherever he went to crowded assemblies, and making, at every step, numerous converts to the cause. The same indefatigable lecturer having been appointed, in the commencement of the year 1828, agent for the society for three years, travelled in the course of twelve months nearly four thousand miles, and spoke, in favour of temperance, no less than one hundred and twenty times. The state societies of New Hampshire, Vermont, Illinois, and Indiana, were organized in the course of this

year, and at the end of it, the first report of the American Temperance Society was made, exhibiting among other results those which follow, viz: thirteen Temperance Societies in Maine, twenty-three in New Hampshire, seven in Vermont, thirty-nine in Massachusetts, two in Rhode Island, thirty-three in Connecticut, seventy-eight in New York, six in New Jersey, seven in Pennsylvania, one in Delaware, one in Maryland, five in Virginia, two in North Carolina, one in South Carolina, one in Kentucky, one in Ohio, and two in Indiana, making a total of two hundred and twenty-two in the Union.

The General Assembly of the Presbyterian church, and other ecclesiastical bodies, having set apart the 22d day of January, 1829, for fasting and prayer, on account of the intemperance of the times, that day was observed with great solemnity. The legislature of New York being then in session, the House of Representatives, by general consent, adjourned in honour of the day. The organization of Temperance Societies became so rapid that, at the end of the year 1829, they had swelled to a thousand. Of these, eleven were state societies. The report of the American Temperance Society, stated that these societies embraced one hundred thousand members, and had been the means of reforming no less than seven hundred confirmed sots; a result, which, at that period, may be regarded as prodigious. The New York City and State Temperance Societies were formed on the 9th of March, and 2d of April of this year, and the Virginia State Society made its third annual report. The Rev. John Marsh—for names distinguished in this noble warfare,

come out like stars in the firmament at night, as we advance—began this year to attract much attention by his appeal to professors of religion, on the use of ardent spirits. In a sermon which he preached at Pomfret, Conn., the former residence of General Putnam, he took occasion to refer to an extraordinary and well-known incident in the life of that gallant old soldier, and compared the warfare which was then raging against the great destroyer of mankind, to the enteprise which he undertook against the wolf that had ravaged the country around the very spot in which he was then speaking, and which resulted in the destruction of the monster. He exhorted his hearers to imitate the valour, perseverance, and sagacity of their illustrious compatriot; like him to be baffled by no difficulty which might be thrown in the way; and by all means not to be discouraged by the apparent hopelesness of the undertaking, but to pursue the object, until the enemy lay dead at their feet. Parables, by addressing themselves forcibly to the imagination of mankind, have been found, in all ages, most effective weapons in the hands of a skilful rhetorician. This address, being published, spread like wildfire all over the country, and had a powerful effect, in awakening attention to the subject it was designed to impress upon the public mind. A host of able champions took the field nearly at the same moment, and the cause of temperance had never before been so well supported. The Journal of Humanity, a publication which rendered essential service, was established at Andover, Massachusetts. The medical faculty had already begun to take the

subject under their serious consideration, and the use of ardent spirits in many diseases, hitherto judged unmanageable without their assistance, was either entirely discontinued, or, at least, greatly abridged. In the Baltimore almshouse, there were, during this year and the preceding, upwards of four thousand patients, of whom only three hundred and twenty died, and of that number, one hundred and two laboured under pulmonary consumption. The whole quantity of spirituous liquors used in the treatment of these four thousand cases, many of them being of a low grade of fever, amounted to only thirty gallons; that is to say, fifteen gallons *per annum*. From this small amount is to be subtracted the quantity, in all probability, drunk by the attendants and domestics, employed about the institution. About this time, Dr. Reese published his well known "Strictures on Health," which have been since so widely circulated, and which expose, in a masterly manner, the absurd, but very general belief, that the use of ardent spirits is, under any circumstances, essential to the well-being of man, in a state of health. The manufacturers and venders of ardent spirits, were attacked in various quarters of the Union, with great zeal; but owing to the fact that these efforts were isolated, and not supported one by another, they bore the appearance, rather of desultory skirmishing, than of a combined and concerted attack. The Rev. Edward Hitchcock delivered a powerful argument against the manufacture of ardent spirits, at Amherst, Maine, and the Literary Society of New York, entered the field in the temperance cause, in an address of great vigour

directed to the grocers, and other venders of ardent spirits, in that city. The importation of ardent spirits fell, this year, to three millions and a half of gallons.

In the year 1830, a prize of two hundred and fifty dollars was awarded to an essay by Professor Stuart, of Andover, against forty competitors, upon the question, "Is it consistent for a professor of religion to use, as an article of luxury or living, distilled liquors, or to traffic in them?" The press continued to teem with publications on this subject. The New England Methodist conference, formed themselves into a Temperance Society; a new temperance paper, called "The Genius of Temperance," was established in the city of New York, and two medical men, of high reputation, Dr. Hosack, of New York, and Dr. Sewall, of Washington City, first made their appearance in the ranks of temperance. General Lewis Cass, in his own person a remarkable example of temperance, delivered an address during this year, at Detroit, which produced a great sensation. He declared that he had, all his life, been strictly a cold water man; and that in all the severe trials his constitution had undergone in youth, from the exposure incident to border life, and from the severe weather which he had been forced to encounter in the last war, he had strictly adhered to the rule laid down in early life.—From his own observation, he thought he could safely assert, that the drinker of cold water (*ceteris paribus*) would always be able to undergo more fatigue, and was liable to fewer diseases, in the proportion of one to an hundred, than the drinker of ardent spirits.—

This testimony of a man so well calculated to judge, failed not to have its proportionate effect.

By the first of May, 1831, the number of societies had increased to fourteen hundred, while that of the members ranged from one hundred and seventy to two hundred thousand. The number of reformed sots was variously estimated; but persons best acquainted with the circumstances, computed them at two thousand. Several important movements took place in the course of this year. Early in the month of January, Dr. Edwards, the agent of the American Temperance Society, visited Washington, and addressed the members of Congress in the Capitol, with decided effect. The Secretaries of the Army and Navy expressed a great desire to abolish the use of ardent spirits, by the troops and seamen, entirely; but the prejudices of the service had not yet been sufficiently subdued to admit of a step so decisive.

America, in her progress upon this subject, had far outstripped the old countries of Europe. About this time, however, a decided movement was made in England. In order to assist their brethren in that quarter of the world, the American Temperance Society despatched the Rev. Dr. Hewitt to be present at the organization of the British and Foreign Society for the promotion of Temperance. This was a moral triumph of which America had reason to be prouder, than she would have been, had she invaded the mother country, and planted the Star-spangled banner on every fortress in the kingdom.

On the 16th of December, the largest meeting ever seen in that building, took place in the Capitol

at Washington. There was during the summer of this year, a remarkable revival in all the churches, which certainly had a highly favourable influence upon the temperance cause. Among the productions of this year, devoted to this object, the most curious was Barbour's Statistics of Intemperance in Churches; a little work which in no small degree startled the complacency of many well-meaning persons, who were obstinately bent on seeing no evil from a little of the "good creature." The Rev. Gustavus Davis published a view of the Bible doctrine of temperance, which was a novelty at that day, though its views are now, we believe, very generally adopted, by all who do not reason from the inspiration of the bottle. A number of distinguished physicians enlisted in the cause during this year, and some of them addressed powerful arguments to their countrymen against intemperance. Dr. Drake, of this city, published an address on the intemperance of cities, which startled and alarmed even those most acquainted with the amount of crime, of which strong drink is always the parent. Dr Yandell, at that time a resident of Nashville, and since a distinguished professor in the medical colleges of Lexington, and Louisville, Kentucky, added his testimony, in an address delivered before the Davidson county society. Dr. Perry, of Lewis county, N. Y., Dr. Harrison of Louisville, Dr. Sargent of Hartford, Dr. James of Albany, and many others of this noble profession, came gallantly up to the rescue. A Temperance Society was established at West Point, and Lieut. Mason delivered an address which was afterwards published. These are

but a few of the many publications by which this year was distinguished.

The year 1832 was distinguished by a movement on the part of the Secretary of War, which has since been productive of the happiest effects. That officer declared, in an official communication, that spirits should no longer constitute a portion of the army rations, and directed the proper officers to prevent its distribution in that shape. The Secretary of the Navy likewise discouraged the use of ardent spirits by the seamen. He directed coffee, tea, sugar, and money to be offered in its place. Hon. Benjamin F. Butler published his statistics of intemperance for the first time during this year. In May, it appeared by the report of the American Temperance Society, that there were in existence in the country, ten thousand Temperance Societies, with five hundred thousand members. The time began to approach when a radical change was to be effected in the entire organization of societies. A new order of things was to be introduced; an order to which the former bore very much the same relation, that the Scripture of the Old Testament does to that of the New. The old Temperance Societies had had their day, and had doubtless wrought an immense amount of good. They were, however, but a means, not an end; a step on the road of truth, not the ultimate goal. They prepared the way for the reception of a purer dispensation; their numerous apostles had been "so many voices in the wilderness," enjoining upon their followers to prepare the way and make it straight.

CHAPTER II.

Total abstinence pledge.—Adopted in a society of the city of New York.—Opposition.—It gains ground slowly but surely. —Inefficiency of the old pledge.—National Convention.—American Temperance Union.—Testimony of Thomas Jefferson.—Gen. Gaines.—Gen. Cass, and others.—Temperance ships.—Ox discourse.

THE year 1833 is destined to become, in the annals of future historians, one of those interesting eras in the history of the human race, to which all men look back, as to a great starting point, in the progress of human intelligence. We have seen that the cause of temperance, slowly, painfully, and in spite of all the discouragements which error, bigotry, and the prejudices of a highly sensual age could throw in its way, had been progressing for a quarter of a century to a permanent station in the affections of mankind. In 1808, it had commenced with forty-seven members, in an obscure village, in the state of New York. Twenty-five years after, it numbered five hundred thousand, and was openly professed in every corner of this mighty land. The period had arrived when the understandings of men, had become far enough removed from the excitement of the bottle to allow the introduction of the great principle, for which all the previous labours of the societies, had been a preparation. Yet, even at this period, when the general mind had been enlightened by the experience of a quarter of a century, it received the entire truth with much difficulty. Fashion, that great enemy of

nature, whom she too often combats with advantage, had established certain points connected with the use of the less powerful class of stimulants, as essential to the existence of good society. The rich could, with difficulty, be brought to dispense with their curious wines which it had been the labour of a life to collect; to deprive the ostentatious of the privilege of exhibiting his cut-glass decanters—his crystal glasses—and his lordly claret jug, was to abridge the enjoyment necessary to his existence. In many instances, the minister of the gospel himself, while he would lift his hand in holy horror, at the intemperance of a parishioner, who drank himself drunk of the cheaper and more accessible liquors, poured over the land, by the rum sellers, in streams which Robert Hall did not scruple to call, "liquid death and distilled damnation," could not be persuaded that there was any resemblance to the offence he so much deprecated, in his own case, when he drank the aristocratic juice of the grape, until his nose resembled in colour the purple vintage from which its parent was plucked. When our Saviour commenced his ministry, he found the wealthy Pharisee, who plumed himself upon his observance of the law, and who in all his exterior bearing was a model of correct deportment, far harder to convict of sin, than the humble publican, who conscious of no merit of his own, depended only upon the mercy of God, for his salvation. To one of these men, who applied to him for spiritual advice, he said, "go thy way, sell whatsoever thou hast and give unto the poor, and thou shalt have treasure in Heaven; and come, take up thy cross and follow me." This

doctrine, implying a degree of self-denial altogether unintelligible to the man of great possessions, was by no means compatible with his preconceived ideas of duty; and we learn that he went away sorely grieved at the heaviness of the task which had been laid upon him. It was this occasion, that our Saviour took to impress upon his disciples the extreme difficulty of divorcing the mind from those pursuits which we have been accustomed to regard, as the chief end of our being.

As if to form a parallel to this very striking example, the friends of total abstinence, in the outset of their enterprise, found the most stubborn resistance to their doctrine, in the wealthier classes of society, but more especially among the wealthier clergy of the country. Self-indulgence had become a habit, which the very fact of its being on most occasions kept within the limits of conventional decorum, rendered doubly stubborn.

Still, however, the public mind was prepared for the reception of truth, to such a degree, that it was thought longer delay would be of little effectual service. The subject had no longer any thing of novelty in it; able writers had made it the subject of their addresses to the public for years. Ministers had insisted, from the pulpit, that the temperance pledge was not sufficient, of itself, to restrain the march of intemperance. Public speakers had proclaimed the same truth, in every village, and at every court-house. The idea had been pressed in private conversations, with the utmost zeal, energy, and good faith. But the deplorable backslidings, which were of every day occurrence, spoke louder than all these things combined.

Many circumstances, illustrative of the total insufficiency of the old pledge, occurred during its existence. One of them, which took place in this city, was so singular in its nature, that, at the risk of breaking the regular thread of our narrative, we venture to insert it here. A clergyman, well known for his zeal in the cause of *temperance* at that day, and of total abstinence since, once called a meeting of the friends of temperance, under the old pledge in this city. At the appointed hour, a large crowd was assembled, a majority of whom were drinking men. Before business commenced, some person among the last named class, moved that a certain individual, now a valuable member of society, but at that time a very intemperate man, be called to the chair. The motion was easily carried, the nominee, who had always the reputation of being a man of excellent heart, being extremely popular among drinking men general. As soon as the chairman elect had taken his seat, somebody in the crowd offered a set of resolutions to the following effect:—

"Whereas, the object of all drinking is to produce intoxication in the cheapest and most expeditious manner possible;

"And whereas, the substitution of the more costly drinks—such as wine, beer, &c.—has a tendency to increase the expense of the operation, without lessening the disposition to drink;

"Therefore, Resolved, That we recommend to all true friends of temperance, to quit the use of every other intoxicating beverage, except whiskey, rum, gin, or brandy."

These resolutions were carried by a large majority, and the gentleman who had called the meeting, left it amid peals of laughter.

Many other occurrences, less marked, it is true, but all bearing upon the same point, tended to convince the true friends of sobriety, that there was no remedy for drunkenness but in total abstinence.

Animated by these sentiments, the friends of the cause determined to make a simultaneous movement throughout the United States, preparatory to a national convention, at which delegates, from all parts of the Union, might meet and compare results, so that a thorough understanding of the whole ground might be had. Accordingly, on the 26th day of February, being the fourth Tuesday, a general temperance meeting took place throughout the Union. On the same day, and as a part of the general movement, a Congressional Temperance Society was formed, including among its members some of the most distinguished men of the day. The proceedings and speeches which preceded the formation of this society, were afterwards published in pamphlet form, and distributed over the land. The national convention, pursuant to notice, met in this city on the 24th day of May. Nineteen states, and one territory were represented, the whole number of delegates present amounting to four hundred and forty. The assembling of this body was a step of great importance, not so much from the immediate action it took, as for the general light diffused upon the subject in its full extent, by the interchange of thought between so many persons, all having in view the same end, from

so many different quarters of the Union. The utmost point, however, to which it proceeded, was to pronounce, by a large majority, the traffic in ardent spirits morally wrong. From this meeting sprang the American Temperance Union, which was composed of the officers of societies, state or otherwise, all over the Union. The first meeting of this body took place in this city, on that occasion; the next was at Saratoga, N. Y. The members of this convention carried home a conviction, derived from a thorough comparison of notes, that a grand movement was necessary, and were fully resolved to to commence it as soon as possible.

But the object of this resolution had already been anticipated. In the city of New York, Luther Jackson, Esq., secretary of the Eighth Ward Branch of the New York Temperance Society, a short time previous to this meeting, published at his own expense, and on his own responsibility, the following pledge, which was afterwards adopted by the American Temperance Society:

"We, whose names are hereunto annexed, believing that the use of intoxicating liquors, as a drink, is not only needless, but hurtful to the social, civil and religious interests of men; that they tend to form intemperate appetites and habits; and that, while they are continued, the evils of intemperance can never be done away: do therefore agree that we will not use them, or traffic in them; that we will not provide them as articles of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance the use of them in the community."

Here, then, was taken the first bold and decided step to plant the pillar upon which the whole cause rests. To Mr. Jackson is the credit due, of having first set in motion the ball of this mighty social revolution. His enterprising spirit did not allow him to rest until he had put his doctrine to the test. The fourth of July had always been considered a kind of Saturnalia, on which every manner of licentious indulgence was not only allowed, but even considered laudable. It was a matter of glorification to get drunk in honour of the founders of our independence. Mr. Jackson conceived, that that which offended God, could not be an honour to man; and he set himself to work to prove that there were other methods of celebrating the national festival, full as patriotic, and not less rational. Through his influence, the Eighth Ward society held a grand festival on the fourth of July, strictly upon the principle of abstaining from all intoxicating drinks. The result shall be told in the words of R. M. Hartley, Esq., a gentleman to whom the cause of temperance is as largely indebted as to any other, for the high degree of prosperity it at present enjoys.

"The great novelty of the movement, though derided by many, attracted a great concourse of citizens, and the meeting went off with great eclat.

"The introduction of the abstinence pledge met with considerable opposition; but the doctrine, appealing to the common sense of men, gradually took root, and spread with encouraging rapidity. During that year, and the beginning of 1834, more than one thousand names were obtained to it, including the

signatures of fifteen physicians, resident in the Eighth Ward. As early as January of the same year, a total abstinence pledge, subscribed by thirty-four of the leading mechanics in that section of the city, was circulated with great effect. Animated by the increasing fervour with which this pledge was received, he encouraged the youth to attempt a distinct organization, on total abstinence as the fundamental principle. Accordingly, on the 7th day of June, 1834, at a meeting convened at the house of Mr. Burr, 529½ Broome street, New York, a society was formed which was denominated the "Juvenile Branch of the Eighth Ward Temperance Society, on the principle of total abstinence, as a drink, from all intoxicating liquors;" Edmund Burr was chosen president, and William F. Halliday secretary. This, it is believed, was the earliest society on that principle in the country. I claim, therefore, for Mr. Jackson, the distinction of publishing the first total abstinence pledge, convening the first fourth of July temperance meeting, and of being instrumental in forming the first total abstinence society in America."

Justice here requires us to say for Mr. Hartley, what modesty has induced him to omit. He himself organized the second society on the "total abstinence" principle, in the same year, and very shortly after this date, in the fourteenth ward of the same city, thereby giving a powerful impetus to the cause. By the month of May, 1834, no less than eight thousand one hundred and ninety-three persons, members of the New York Temperance Society, had signed the pledge of total abstinence. But we anticipate.

There can be little doubt, that the cholera, which first made its appearance in the United States in 1832, assisted the cause of temperance very materially. The alarming fact, that it sought out, with the utmost perseverance, and never failed to destroy those who had ever been addicted to the excessive use of intoxicating liquors, became notorious while it yet sojourned in Europe, and long before it reached the American shore. While on its passage through this country, it manifested a degree of discrimination which was the subject of general admiration. No man, at least no "moderate drinker," is willing to allow that he indulges too freely, and the larger proportion of them are even ignorant of their own failings. The cholera enlightened all such, wherever it made its appearance. It made no distinction between the moderate drinker and the acknowledged drunkard; it levelled them both in one common grave. The report of the American Temperance Society for 1833, set this fact in its true colours, though, as we have already seen, it was well known, long before the unwelcome guest arrived upon our shores. By sweeping off the worthless and drunken class of the population, and thereby teaching a moral lesson, which men have shown an obstinate indisposition to learn, it may be doubted whether the cholera did not confer as much benefit as injury upon this country; so inscrutable are the ways of Providence, and thus does he often choose to produce a great public good out of what appears to be a mass of unalloyed evil. Certain is it, that the cause of temperance was indebted, in a great degree, to this malady,

for the prodigious increase of its numbers, and the great change of public sentiment in regard to it, during the eventful years '32 and '33.

An immense deal of light was shed, about this time, upon the subject of intemperance. For the first time the now well known declaration of Thomas Jefferson, relative to the employment of drinking men, was made known to the public. That eminent statesman, from a very early period, conceived a mortal aversion to drunkards, and seeing very clearly that in his day it was fast growing into a national evil, proposed several plans to eradicate it. One of his schemes was founded upon the erroneous notion, prevalent at that time, of substituting another and a milder stimulant, for that to which the people had become accustomed. Having observed, during his sojourn in France, that the French, as a nation, were less addicted to intoxication than any other people of whom he had any knowledge, he was induced to attribute the circumstance to the use of light wines, instead of whiskey, gin, or brandy. Accordingly, he made strenuous efforts to introduce the culture of the vine, on a large scale, in the United States, in the hope of inducing the people to change their habitual beverage. The idea was erroneous, as the history of drunkenness sufficiently proves; but there can be no doubt that it originated in sentiments of the purest benevolence. To such an extreme did he carry his abhorrence of a drunkard, that he is reported to have said, "The habit of using ardent spirits by men in office, has occasioned more injury to the public service, and more trouble to *me*, than any other cir-

cumstance which has occurred to me during my administration. And were I to commence my administration again, with the knowledge which, from experience, I have acquired, the very first question I should ask, with regard to a candidate for public office, should be, '*Is he addicted to the use of ardent spirits?*'" These sentiments, expressed during his administration, Mr. Jefferson is understood to have retained to the day of his death. The only objection to them is, that they do not go far enough. He should have said intoxicating drinks, where he has said ardent spirits.

About the same time the testimony of General Gaines, who stated his belief that intoxication almost always precedes, and in most cases is the cause of desertion in the army, was given to the public. Lieut. Gallagher, who had been the secretary of many court martials, testified that in five out of six of the cases tried, every year, by those tribunals, the offences proceed from drunkenness. Adjutant General Jones bore his testimony to the same fact. Commodore Biddle, about the same time, made a similar statement with regard to the Navy. It began to be apparent, that ships which sailed on temperance principles, were in a fair way to monopolize all the business, for most of the terrible shipwrecks had been traced, by the untiring energy, and resolute spirit of inquiry of the temperance men, to rum in some shape or another. Insurance could be effected, without difficulty, on temperance ships, when those which sailed under the bloody flag of King Alcohol, were forced to lie in port until they were in danger of rotting.

At the end of the year 1833, more than a thousand American vessels were afloat on the temperance principle. Baring, Brothers & Co. wrote to their agent at Amsterdam, to know why he had not obtained freights. The answer was, that there were American vessels, commanded by temperance captains, taking freight, and while they remain, none offer to other ships? More than ten thousand drunkards had ceased to use any intoxicating drink; the fact had been established, that moral treatment would reach the case of the most desperate drunkard, and one million, two hundred and fifty thousand persons were enrolled as members of Temperance Societies.

But the most important improvement, by far, was that which had been introduced into the pledge by Messrs. Jackson and Hartley, since it was destined to work an entire revolution in the whole system.

One fact connected with the events of this year, is too remarkable to be passed over without notice. During the year 1832, the Rev. Mr. Merril had written a tract, styled the "Ox discourse," against the traffic in ardent spirits. The name was taken from that passage in Exodus, which directs the owner of an ox, known to be vicious, to keep him up, and if he fail to do so, and the ox push a man that he die, "the ox shall be stoned, and the owner put to death;" (Ex. xxi, 29,) and the tract places the rumseller in the condition of the owner, who, knowing the danger of the article in which he deals, lets it go abroad. Two millions of copies of this discourse were sold during the year 1833.

CHAPTER III.

Chipman's report on the subject of jails and penitentiaries.—Total abstinence pledge recommended by the New York State Society.—Adopted by American Temperance Society.—Deacon Giles' Distillery.—Suits against Edward C. Delavan by the brewers of Albany.—Bishop Hopkins.—Second National Convention.—Delavan's donation.

A REPORT of the examination of the poor houses and jails of the state of New York, made in 1834, by Samuel Chipman, has afforded a powerful argument in favour of the cause of temperance. This gentleman visited all the almshouses and jails in the state, and discovered that more than three-fourths of the pauperism was occasioned by intemperance, and that five out of six of those committed on criminal charges were intemperate. From other sources it was reported to the American Society, that out of two hundred and fifty-three paupers in the county of Oneida, (N. Y.) two hundred and forty-six were made so by drinking; and out of eleven hundred and thirty-four in Baltimore county, one thousand and fifty-nine were made so in the same way. There were three thousand inmates of the almshouse at Salem, Massachusetts, twenty-nine hundred of whom, according to the testimony of the superintendant, had been brought there by liquor. Out of five hundred and seventy-two males in the almshouse, (N. Y.) not twenty were sober men, and out of six hundred and one women, not fifty. Out of nineteen hundred and sixty-nine in certain almshouses, seventeen hundred and ninety had been carried there by intemperance, and out

of four thousand, nine hundred and sixty-nine in others, the number indebted to hard drink for their misfortunes was four thousand, six hundred and ninety!

The year 1834 may be regarded as the last of the old dispensation. The Temperance Societies had performed their office most nobly. They had reclaimed many who were thought to be hopeless; they had arrested the career of many others, whom it was leading directly to the grave of the drunkard. They had taught the great truth, totally unknown before, that there is no drunkard so debased, as to be beyond the reach of moral treatment. They were now to give way to a purer dispensation, for which they had been, from the first, preparing the way.

The state society of New York, at its fifth annual meeting, February 26th, 1835, directed the executive committee to sustain the cause of total abstinence in the Temperance Recorder. The views put forth by these fearless champions of truth, were such as to command the attention of all the land. Why, argued they, should an exception be made in favour of wine? It was this beverage which had seduced Noah and Lot—made Nadab and Abihu offer strange fire, and caused Ahab to sin—brought the wisdom of Solomon, and his court, to the folly of building a temple to idols, fast by the temple of the living God—overthrown Babylon—corrupted Persia—enervated Macedon—and destroyed the Roman empire. It had been denounced by Jehovah through the mouth of Moses—been made the theme of severe invective, by priest, prophet, and apostle—and had occasioned nearly

one half the calamities experienced in the world for five thousand years. If it was morally wrong to drink or to vend ardent spirits, so was it wine. If the one formed habits of drunkenness, so did the other. Both kindled the fatal appetite in equal degrees; for when it is once acquired, and is dormant, its revival depends neither on the strength nor the quantity. The slightest and weakest portion is sufficient for the purpose.

The American Temperance Society, following the example set by the society of New York, at their meeting on the 26th May, recommended the adoption of the total abstinence pledge, and the Temperance Society of the Eastern District of Virginia, at Norfolk, adopted the pledge. Two circumstances occurred about this time, which, as they are highly interesting in themselves, and have a direct bearing upon the subject, cannot, with propriety, be omitted. We will proceed to narrate them as they occurred.

The art of distilling was practised with greater success in few places, than in the town of Salem, Massachusetts. It descended from father to son, with the regularity of an heir loom, and, in many cases, had been continued in families for generations. Sanctified by long custom, it was not regarded with that horror, which its nature seems to demand, and which it would undoubtedly have excited, had it been a new invention. The consequences were such as are always found to attend the prosecution of the rumsellers' trade all over the world. Drunkenness, disease, poverty and death, were rife in the land. The friends of temperance had long looked upon the existence of

these distilleries, as a crying evil, calling aloud for a remedy. But men of great respectability—even dignitaries of the church—were actively engaged in them. To undertake their suppression, was to incur a mass of prejudice and ill-will, to which few were disposed to subject themselves. The wealth of the community was on the side of the rumsellers, and a large portion of it actually in their own hands; for it was estimated that from four distilleries, in the immediate neighbourhood, no less than six hundred thousand gallons issued annually, filling the pockets of its manufacturers, and spreading poverty and death among those who bought and drank it.

The Rev. George B. Cheever, a young gentleman of decided talent, and a very fearless disposition, having but lately commenced his ministry in Salem, determined not to content himself with waging a distant war with the monster, but to engage it in close and deadly combat, which should result either in *its* fall, or his own ruin. He accordingly prepared for the press, and shortly after published, in the Salem Landmark newspaper, an attack upon the distilleries, of a nature so singular, as to attract extraordinary attention. It was written in an allegorical style, and purported to be "A True History of Deacon Giles' Distillery." The author commences by drawing a picture of Deacon Giles: a hard-hearted, money-loving rumseller, who inherited his distillery and his disposition from his father, to whom, also, both had been transmitted through a long line of rumsellers, reaching back almost to the day of the Pilgrim fathers. The other points by which the deacon was distin-

guished were, his having had a relative drowned in one of his vats of liquid fire; his having lost another by drunkenness; his working all day Sunday; and selling Bibles in one corner of his establishment. He was treasurer to a Bible Society, and generally paid his workmen off in rum and Bibles. On a certain Saturday night his hands refused to work the next day, and the deacon was in a sad quandary. He was relieved, however, by the appearance of a number of wild, strange looking fellows, who volunteered to do his work for nothing, provided, they might be allowed to labour by night. The deacon closed the bargain, well pleased with the terms, and went to church the next day to hear a man preach the doctrine of the salvation of all men. In the mean-time, his workmen, who were demons, carried on their operations at an astounding pace. All the materials were worked up in the space of two nights; Saturday, and that of the Sabbath. By a devilish contrivance of their own, they wrote upon each barrel of the "good creature," certain labels, invisible at first, and which could only become perceptible after they were sold to the retailers, and mounted upon their destined stands. The deacon returned on Monday, and was highly delighted with the work that had been done. The whole array of rum casks was immediately sold off to the deputy rum venders. As each barrel was put upon its destined stand in the different groggeries, the devilish labels blazed out in staring capitals. One was inscribed, "Epilepsy sold here! inquire at Amos Giles' distillery;" another, "Cholera in collapse! inquire at Amos Giles' distillery;" a third, "Insanity and Mur-

der;" a fourth, "Dropsy and Rheumatism;" a fifth, "Delirium Tremens;" while many bore as an inscription, a part of Robert Hall's famous definition, "DISTILLED DEATH AND LIQUID DAMNATION." The direction for finding all these things was at "Deacon Giles' Distillery." Some of the hogsheads were marked with texts of Scripture: for instance, "Who hath wo? inquire at Deacon Giles' Distillery."—"Who hath redness of eyes? inquire at Deacon Giles' Distillery." Others were inscribed "A potion from the lake of fire and brimstone: inquire at Deacon Giles' Distillery." "Weeping and wailing and gnashing of teeth: inquire at Deacon Giles' Distillery."

When these terrible inscriptions blazed out, in a "still and awful red," the rumsellers shifted the liquor into other hogsheads; but immediately the same writing became visible on the new vessels. In a rage, they sent it all back, to a man, and the deacon burnt the whole of it. It left a strong smell of brimstone behind.

A certain Deacon Stone, who was a distiller, sold Bibles at his distillery, had had a relation drowned in a vat, and a son who had been very intemperate, thought the cap fitted him so well that he determined to wear it. He caused Mr. Cheever to be indicted for a false, scandalous, indecent, and malicious libel on John Stone; charging him with knowingly, wilfully, and designedly, preparing, in league with evil spirits and demons, the means of pestilence and disease to the bodies, and condemnation and ruin to the souls, of his fellow beings. The trial came on, on the 24th of June, 1835, in the Court of Common

Pleas, Essex county. The Hon. Solomon Strong (Judge) presided. The main object of the evidence, on the side of the commonwealth, was the establishment of the identity between Amos Giles and Deacon Stone, which was done by showing the incidents recorded above of the former; the loss of his relation in the vat; his having a drunken son; being a member of a Bible Society, and selling Bibles in his distillery; were applicable also to the latter. Another strong point, to establish the identity, was also insisted on. The writer represented the impresssion, which produced his dream, to have been made by a train of reflections consequent upon seeing frequently in the public prints, when notice was given of any thing, "Inquire at Amos Giles' distillery." Such notices had frequently appeared in fact, the name John Stone being substituted for Amos Giles. In spite of able counsel, (the Hon. Rufus Choate, and Hon. Peleg Sprague, being both employed by Mr. Cheever,) he was convicted, fined $1000, and sentenced to an imprisonment of one month's duration. The defendant, when called up for sentence, made an able defence, but it did nothing to mitigate his punishment.

A fatal blow, however, had been struck at the distilling business. The appearance of the dream had created a tremendous excitement; the trial had excited universal attention. Every word of evidence was drunk in by a crowd so great, that the court house could scarcely contain them. The public voice, at first decidedly against Mr. Cheever, became as decidedly in his favour, as, day after day, facts were elicited in

evidence to prove the diabolical nature of the rum maker's traffic. The press caught up the echo, and spread it far and wide. Far from being considered an officious meddler in affairs with which he had no concern, Mr. Cheever began to be regarded as a martyr to truth. Far from injuring the cause of temperance, as many "moderate drinkers" affected to fear he would, it was soon found that he had affixed a stigma to the trade of distilling, which nothing could erase. When men thought of enriching themselves by speculating on the vices of their neighbours, Deacon Giles' burning hogsheads rose up before them like the ghost of Banquo. Eight years after, in that very distillery, converted by a new cold-water proprietor into a saw-mill, a temperance tea-party was given to a crowd so large, that the like had never been seen in the town of Salem. So mighty, so irresistible is truth; so certain is she to triumph at last over all the impediments which passion, prejudice, and interest, combine to throw in her way.

The next circumstance to which we alluded, as giving a powerful impulse to the cause of truth, was the trial of Edward C. Delavan, Esq. The Temperance Society, on the old plan, had made great progress all over the country; and in no place had its success been greater than in the city of Albany. The drinking community of that city was more decided in its disapprobation of the use of ardent spirits, perhaps, from the fact that the immense quantity of beer, ale, and other malt liquors, left their appetites nothing to regret from its absence. The manufacturers of these pernicious poisons, were in some in-

stances active and efficient members of the Temperance Societies, for the discouragement of the manufacture and sale of ardent spirits. Mr. Delavan, at that time, and for some years previous, chairman of the New York State Temperance Committee, had been for a long time labouring to induce a general adoption of the "total abstinence" pledge. The substitution of malt liquors for ardent spirits, struck him then, as it does all now, as supremely and particularly ridiculous, on the part of men who really had the propagation of general sobriety at heart. Convinced that the evil could only be eradicated by striking at its root, he drew up and published in the American Temperance Intelligencer, a statement calculated to disgust all who had ever been in the habit of drinking the malt liquors made in the city of Albany. This statement was widely circulated, and having at last found its way into one of the Albany dailies, excited the most lively indignation on the part of the brewers. Eight of them brought suit against him, laying their damages at three hundred thousand dollars, and he was held to bail in the enormous sum of forty thousand dollars. One only of these suits was ever tried, that of Taylor *vs.* Delavan, and that was decided in favour of the defendant; the rest were dismissed. Though the trial did not take place until five years after—viz. in 1840—yet the cause of action arising this year, it will be proper to state the nature of the allegations made by Mr. Delavan.

He stated and proved in open court, to the satisfaction of a jury, afterwards, that the brewers were in the habit of drawing their water, (in preference,)

from a pond into which were thrown dead dogs, dead hogs, dead cats, dead horses, and all the carrion which was afforded by the city of Albany. This pond communicated likewise with a creek, into which all the blood and offal of an immense slaughter-house were thrown, and which passed through the sewer of a large asylum for orphan children. A grave yard on the side of a hill, the coffins of which were in many places sticking out of the ground, and which at certain seasons of the year emitted a most offensive smell, hung directly over the same creek; and the rains which fell carried the soil, fat with the putrid relics of mortality, directly into it. The appearance of the pond was of a sickly green colour during the summer months, and even after cold weather set in, its smell was so offensive, as to sicken those who were engaged in drawing the water. These very circumstances, probably, communicated some of its most agreeable qualities to the malt liquor manufactured out of the water, since it is established, that the Thames water is no better than any other for the manufacture of the far famed brown stout, above the point where the filth of the immense city is discharged into it.

These facts, in a form not quite so extended as they afterwards assumed on the trial, Mr. Delavan communicated to the public. It caused the gorge of many an honest beer-drinker to rise, and made many a worthy citizen relinquish the flagon, for the plenishing of which such abominations had been practised. They assisted materially in impelling the minds of

temperate men, to adopt the "total abstinence" pledge.

The use of alcoholic wine, at the sacrament of the Lord's Supper, has always been one of the most serious impediments to the spread of total abstinence, since it implies an approval of the practice of using such wine, by our Lord himself. Conceiving the habit to arise from an entire misapprehension of the Scriptures, many able men about this time, began to labour for the purpose of disabusing the public on this all important subject. To promote this object, a premium of $150 was offered for the best essay upon the use of alcoholic wine on these occasions, and obtained against numerous competitors by the Rev. Calvin Chapin. This essay formed the first link, in that long and infrangible chain of argument, by which the use by our Lord, of the unfermented juice of the grape, at the institution of his supper, has since been established.

It was about this time that an ecclesiastic of high rank and acknowledged piety, undertook the defence of a cause which had produced, and was producing, so much misery on the earth. Bishop Hopkins, of the diocese of Vermont, was the divine in question. That gentleman, arguing from the very erroneous notion that the wines of Scripture were all alcoholic, published a lecture, in which he endeavoured to prove that the triumph of Temperance Societies would be the triumph of infidelity. These opinions, thus avowed, led to a long controversy between him and Gerritt Smith, Dr. Edwards, and others, which tended greatly to the elucidation of the public mind, and

resulted in the complete refutation of the bishop's main argument. The acknowledged worth of that ecclesiastic places his motives above the reach of suspicion; yet, to the friend of temperance, entertaining all respect for the virtues of the man and the clergyman, his publication must ever be a source of regret.

The controversy, however, to which, as we have mentioned, this lecture led, was far from producing any evil effect upon the cause of temperance. On the contrary, the standing of the disputants, attracting public attention to the subject in dispute, created an anxiety to arrive at the merits of the case, which would possibly not otherwise have been felt. A thorough discussion of the principles involved, proved eventually, as may well be supposed, of infinite service to the cause.

This was among the clergy almost a solitary example. In general, no body of men ever enlisted more heartily in a good cause, or rendered more effectual service when once fairly enrolled. The temperance newspapers, of which there were in existence at this period, at least fifteen in English, and one or two in German, were filled from one week to another, with essays, all of them strong, many of them of high excellence merely as literary performances, and the large majority written by clergymen of high standing in their several churches. But the publications made in the journals of the day, formed but a small portion of their labours. From one year's end to another, these indefatigable philanthropists scoured the country, seeking out the

haunts of intemperance in the most obscure corners of the republic, and grappling with the monster, wherever he could be found. The days of the apostles seemed almost renewed. None flinched from the task assigned; not one, when he had once laid his hand upon the plough, ever thought of casting a look backwards. These men should live embalmed in the hearts of their countrymen.

In February, 1836, the New York State Temperance Society adopted the pledge of total abstinence from all intoxicating drinks as a beverage. The executive committee, who had been directed at the meeting one year previous to the present, to sustain the cause of total abstinence in the Recorder, in doing so, thought it best at the same time to circulate the old pledge of abstinence from distilled liquors, along with the new one of abstinence from all intoxicating drinks. It was judged best to allow a choice of the two, in order that many might be induced to hold on, who would otherwise be frightened entirely off by the new pledge. A second national convention, numbering three hundred and sixty-four, met at the Saratoga springs in August, revived the Temperance Union, formed of the officers of the various societies in the Union, elected John Hartwell Cocke, Esq., of Virginia, president, and established the Temperance Union Society for the future, in the city of Philadelphia. At this convention, nineteen states were represented, and there was a considerable delegation, also, from Canada. This convention fully sustained the doctrine now becoming general, that total abstinence was the only remedy. The

example set by this august body, did not fail to have its due influence. The New Hampshire State Society, that of New York, (as we have seen,) the New Jersey State Convention, the Maine Temperance Society, the Pennsylvania Convention, the Georgia Temperance Convention, the Delaware State Society, and the Michigan Convention, all adopted the principle. Hundreds of letters were received by the different societies, from clergymen in all parts of the country, signifying their adhesion to the new pledge. The progress of the cause had hitherto been much impeded in the southwestern states, by the prevailing spirit of speculation, which producing continual excitement, naturally leads men to drink. A lodgment, however, was this year made in Mississippi, by the establishment of the "Cold Water Man" newspaper at Natches; and it is believed that the southwest is at this moment, little, if at all behind the rest of the Union, in the prosecution of the good cause. The general prospects of the Temperance Society, had never before been so bright as they were during this year; and though more than seven millions and a half of gallons of wine were imported during this year, being an excess above the importation of 1826, of four millions of gallons, it only proves, that in the great reduction of duties, wines were cheaper, and therefore more freely used than they had ever been by those who were *determined* to drink. It by no means establishes a greater degree of drunkenness at the latter period, than at the former. A proof of this is to be found in the fact, that though the population in that space of time had increased at least

three millions, the importation of ardent spirits in 1826, was two hundred thousand gallons more than in 1836.

That enthusiasm was not extinct, at least among those who had heretofore distinguished themselves by their exertions in the cause of temperance, may be inferred from the munificent donation of $10,000 made to the American Temperance Union, by Edward C. Delavan, Esq. The cold water pledge, it is true, had in many instances supplanted that of the old Temperance Societies. Many persons had withdrawn, whose names had been appended to the old pledge, and who chose not to be tied up so closely as the new required. But it is doubtful whether much the larger proportion would not have broken through even that which they had taken, and whether they were not in fact glad of so fair an excuse to withdraw entirely. The cause suffered but little by their withdrawal; for it was said of old, and is true to this day, that "they are not all Israel, that are of Israel."

CHAPTER IV.

Great commercial convulsions.—Rule of Congress relative to the public grounds.—Marlborough Hotel at Boston.—Rev. Robert Baird.—Anti-tippling law of Tennessee.—Distillery milk.—Fifteen gallon law of Massachusetts.—Striped pig.

We have now arrived at a period, which will be long remembered by all who witnessed the calamities which it ushered in. The commercial convulsions

of 1837 affected every man in the United States, from the merchant prince, who had his fleet of richly freighted ships afloat upon the bosom of the ocean, to the humblest sailor that assisted to man their yards. The calamities of that disastrous period, were far from being unfavourable to the spread of temperance. They induced serious thought, on the part of persons, who in the full tide of prosperity would in all probability never have reflected at all, and reflection is always favourable to temperance.

A strong proof of the hold this cause was taking upon the public mind, and the change it was gradually working, is to be found in a rule adopted by Congress, that no spirituous liquors should be exhibited for sale in the Capitol, or on the grounds adjacent. It may appear strange after the lapse of eight years, and the revolution of opinion which has taken place, that such an exhibition should ever have been allowed, in the building devoted to the uses of the national legislature; yet it had always been so, and this fact affording a picture of the morals of former days, enables us likewise to form a faint conception of the difficulties with which the early pioneers of temperance were compelled to struggle.

The first anniversary of the American Temperance Union was held in the city of New York with great solemnity, on the 9th of May. The reports from all parts of the country, relative to the success of the cold water pledge, were of the most cheering description. Many societies had adopted it, and there seemed to be a strong probability, that those who had been driven off from the Temperance Society by the new pledge,

would be replaced by others in the proportion of two to one. The Journal of the American Temperance Union was established in this city. The state society of New York, far from undergoing any diminution of strength, from the adoption of the cold water pledge, had, actually, within one year, an accession of eighteen thousand members. An immense hotel was opened in Boston, on the 4th of July, on the cold water principle, and two hundred gentlemen sat down to dinner. Our neighbours in Canada, seemed determined not to be outdone by the inhabitants of the states. A mighty convention was held at Montreal on the 5th of July, the proceedings of which gave an impulse to the cause, which has carried it triumphantly forward. But the most interesting event of the year was the formation of the Marine Temperance Society in the city of New York, with two thousand, one hundred and seventy members, of whom one hundred and forty were ship masters. The hardships and exposure of the seafaring life, render sailors peculiarly liable to the excessive use of ardent spirits, and until our own day the vice of drunkenness was considered inseparable from their condition. The annals of the world are replete with narratives of the most deplorable disasters, resulting from the free use of intoxicating drinks. The cases of the Ben. Sherrod and Home were fresh in the recollections of every one, at the time this society was formed. There can be no doubt, that the principles of temperance have taken firm root in the commercial and national marine, and that the results have been of a most gratifying character. Hundreds of temper-

ance ships, manned by thousands of temperance sailors, now navigate the seas. These men are trusted wherever they are known, and never fail in obtaining a cargo, when the drinkers of strong drink look in vain for employment. The Marine Temperance Union was opened this year on the cold water principle.

The Rev. Robert Baird, during the summer of this year, visited Sweden, Denmark, and Russia, for the purpose of assisting the cause of temperance in that quarter of the world. He was received with enthusiasm wherever he went. He caused the Permanent Temperance Documents, published originally in this country, to be translated into French, Danish, German, and Russian.

While the subject continued to excite so lively an interest in the public mind, it was not to be presumed that it would be entirely overlooked by the legislatures of the country. That of Tennessee, on the 26th January, 1838, passed a law of great severity against the practice of tippling. About the same period, a law was passed in Mississippi, rendering it highly penal to sell less than one gallon of spirits at one time. The legislature of Massachusetts, shortly after passed a law prescribing a penalty for the sale of less than fifteen gallons at a time, which created violent opposition, and caused great excitement. In a subsequent legislature twenty-four thousand signatures to petitions for its repeal were presented, and fifty thousand to another in opposition to that measure. Notwithstanding the majority of signatures was on the side of temperance, the law was repealed. This law, while in existence, gave rise to a singular method

of evasion, which, from a part of the apparatus employed, received the name of the "Striped Pig." The manœuvre put in practice was this. At a large muster at Dedham, in the county of Norfolk, a rum-seller, whose occupation, like that of Othello, had gone, under the influence of the fifteen gallon law, spread a tent with the figure of a striped pig painted upon the top of it, and advertised that the animal answering to that figure was to be seen within for the sum of 6¼ cents. The person who paid this sum was, upon entering, treated to a glass of grog *gratis;* and as among so many persons there were of course many tipplers, the tent was crowded from morning until night. The disgraceful character of this device exposed its authors to merited censure, and by an easy and natural transition, the party in the legislature which favoured the repeal of the fifteen gallon law, received the name of the "Striped Pig." In the course of time, it came to be applied to all who opposed the spread of the temperance reformation.

An extraordinary proof of the high estimation in which temperance was held, was given, about this time, by six insurance companies of Cincinnati. The immense number of disasters, occurring annually on board steamboats navigating the waters of the Mississippi, had led these companies to institute a minute inquiry into their causes, and they arrived at the conclusion that the free use of intoxicating drinks had produced the far greater number of them. To repress the habit, as far as possible, they resolved to abate ten *per cent.* of the usual premium, upon all steamboats conducted without intoxicating drinks of any kind.

During the course of this year, Mr. Hartley, of New York, (a gentleman whose name should never be mentioned without honour by any friend of the temperance reform,) published a series of essays in the New York Observer, upon the nature of milk, drawn from cows which had been fed from distilleries. The milk venders acknowledged that they had been in the habit of feeding their cows in that manner for many years, without having imagined that any danger arose from the practice. Mr. Hartley maintained that the quality of the milk thus derived was of a most pernicious character, and his views were sustained by some of the most eminent physicians of the city. To this, in a great measure, was attributed the great mortality among children, which had been a subject of painful interest, and general remark. The benevolent labours of Mr. Hartley met with their appropriate reward. The danger of the practice being once pointed out, and the remedy being so entirely in the hands of the purchasers, it soon ceased to exist.

During this year, Edward C. Delavan, chairman of the executive committee of the American Temperance Union, sailed for Europe to visit the friends of temperance. The results of this visit, especially his observations upon the wine countries of Europe, were highly useful to the cause.

CHAPTER V.

License laws.—Retrospective view of the progress of Temperance in the Old World.—In Great Britain and Ireland.—On the Continent. — Parliamentary inquiry. — Nestorian Christians.—Great reform in Ireland.—Father Mathew.

THE necessity of attacking the laws for granting licenses to the venders of ardent spirits, has been a subject of doubt to some of the warmest friends of temperance. By them it has been regarded as a useless expenditure of time, which might be employed in making the due impression upon society, by the members of which the tippling houses must be supported. Napoleon, in his great campaigns, never attacked the petty fortresses which lay upon the line of march. He struck at once into the heart of the enemy's country, well knowing, that when the sources of support were cut off, and the main army defeated, the minor fortresses must fall of themselves. So, if a vigorous and successful attack be made upon society itself, the rumsellers must leave their business, from the want of customers.

There is some plausibility in this reasoning, and to a certain extent, it has been justified by the event. When the peculiar liability of man to fall before the power of temptation is considered, however, it will be found to contain more of sophistry than of sound sense, and a larger experience has proved that the only way to extirpate drunkenness is to shut up the

dram shops. The temperance portion of the community of New York, was so well convinced of this fact, that it presented a petition signed by twenty thousand persons, to the legislature in 1839, praying to be relieved from the burthen of the license system.

The friends of temperance were this year called upon to notice several noble triumphs of their cause. The London New Foreign and British Temperance Society adopted the *American* total abstinence pledge, a glorious victory of the child over the mother country. The British steam packets discontinued the practice of furnishing liquors at their tables, to any but those who specially ordered them. Old Faneuil Hall, the cradle of American freedom, witnessed the celebration of the 4th of July on temperance principles, for the first time, in 1839. The Missouri state society adopted the total abstinence pledge; a society on the cold water principle was established in Texas. And last, and most wonderful of all, on the 10th of September of this year, commenced the great temperance reformation in Ireland.

Dr. Woodward, of Worcester, Massachusetts, first published, this year, his essays on the propriety of establishing hospitals for the reception and cure of inebriates. The idea was, to a large majority of readers, so novel, and at the same time so rational, that the work excited much attention and interest. Dr. W. argued, with great ability, that "if there are thirty thousand drunkards in this country, and one tenth part are susceptible of cure, it will afford sufficient motive immediately to commence the work. Doubtless one-half may be cured, and the habit be

wholly removed, if proper means are persisted in for a sufficient length of time. If thirty thousand people were to have the smallpox in this country, in the next ten years, and it should be known that the disease would then forever be at an end, would the philanthropist fold up his arms and be satisfied that, when these cases were cured, the disease would be extinct? Or, rather, would he not exert himself to see that hospitals were provided, and every means secured that would lessen the severity and fatal tendency of the malady for these ten years?

"But no sober and considerate man can, for a moment, suppose that the evil of intemperance is to be removed from among us all. Shall we sit idle and see the mighty evil, witness the ruin and wretchedness it entails upon man, and not make an effort for its cure?" &c.

Dr. Mayers published, in the course of this year, in the Biblical Repository, an essay of much research, upon the wine question.

We have now arrived at that period when all the Temperance Societies in the country were merged in the great Washingtonian movement, which, like a mighty river, swollen by innumerable tributaries, spread over the land, diffusing health and gladness wherever its billows chanced to roll. This, therefore, seems the most proper place to introduce a succinct narrative of the progress of temperance, in the old world.

In the month of July, 1827, a meeting was held at Belfast, in Ireland, to devise means for preventing the profanation of the Sabbath; and, as it was suffi-

ciently evident that violations of that day were produced chiefly by the habit of indulgence in ardent spirits, it was determined that the only way to remove the evil was to strike at the root. It was proposed by some to effect this in the old method, by legal provision; but the Rev. Mr. Edgar, a gentleman of great piety and high attainments, having often been a witness of the insufficiency of the law, to prevent scenes of the nature complained of, proposed the employment of moral means only, in attempting to produce a moral reformation. His views meeting the approbation of the meeting, he was employed to draw up an address to the public on the subject; and while engaged in this task, he learned from the Rev. Mr. Perry, of Rochester, N. Y., the nature of the Temperance Reformation in the United States, and the brilliant success it had met with.—Singularly enough, though the subject had occupied the attention of thousands in this country, for nineteen years, it seems never, before this time, to have attracted the smallest notice in Europe. The strong common sense of Mr. Edgar readily taught him, that the only true method of effecting the desired revolution, had been adopted in this country, and he seized at once upon its prominent points. These were, that "*voluntary* abstinence from doing evil, is the main essential to doing well;" and that "voluntary association, exhibiting this principle in practice, is the proper method of effecting it." The result of his reflections was published in an appeal to the public, in the Belfast Chronicle, on the 14th day of August, 1829. It was the first address of the kind that had

ever appeared in any European journal, and its publication was followed by precisely such results as had been witnessed upon similar occasions in this country. The Rev. George Carre, of New Rosse, in Ireland, formed the first Temperance Society on the abstinence principle. Great numbers of the Journal of Humanity, and other temperance publications from this country, were soon put in circulation, and agents were employed to distribute them. Before the end of the year, fourteen thousand persons had enrolled their names in Ireland and Scotland, and sixty-five thousand publications had been distributed. In England the subject was taken up with great enthusiasm, and before the end of the year, it had spread generally through the kingdom.

The fourth Report of the American Temperance Society (1831) produced a powerful effect in England. It was republished in many of the English prints, not one of which withheld the tribute of its unqualified approbation. One paper declared it to be "one of the most cheering documents which has ever appeared in any age or country." Another said, "it would seem as if Great Britain were following, in some humble measure, the noble example of our transatlantic brethren, and the provinces are rising up *en masse*, in favour of Temperance Societies." The editor of the English Temperance Magazine, said, in connexion with this report, "the enemy of the Temperance Societies, is the enemy of man. He may be so ignorantly; he may be so unwittingly; he may be so under the impression that Temperance Societies are the fruit of enthusiasm, and that there is no harm

in drinking a little; still, we repeat it, he is the enemy of man; and he is an opponent of one of the grandest practical schemes which has ever been devised for the promotion of human comfort and happiness." The Lord Chancellor from the woolsack, speaking of the evils of gin-drinking said, "We cannot help thinking that the old world is under deep obligations to America for the development of the principles of Temperance Societies; and now that they have been introduced, and with success, into Great Britain, we trust, we shall not be slack, as Englishmen, in acknowledging our obligations. We know that there has been a feeling in this country against every thing that is American, but we trust and believe that that day has gone by, never to return. Let us emulate them in this good work, and may the alacrity with which we follow in their footsteps excite them to persevere, till the cap stone of the building is brought forth in joy."

In June of the same year, the Rev. Dr. Hewitt went to England for the purpose of visiting the friends of the cause. He found the London Temperance Society already formed, an immense delegation from all parts of Great Britain and Ireland attending. At the suggestion of Dr. Hewitt, the object of the society was enlarged, and its name changed to "The British and Foreign Temperance Society." Two temperance monthly periodicals were established in London, the British and Foreign Temperance Herald, and the Temperance Magazine and Review; the former with a circulation of twenty-seven thousand. Two monthly publications had been pre-

viously established: the one in Scotland, the other in Ireland. The number of copies in one year amounted to one million.

The simultaneous meetings which took place in 1833, were not confined to this country, but spread all over England. Hundreds of thousands, in both hemispheres, met together on that auspicious 26th of February, all animated by one impulse.—John Wilkes, member of parliament, in addressing the British and Foreign Temperance Society, said "they were met, and it was delightful to think of it, purely because the great philanthropists of America, throughout the whole United States, were also met, to offer their congratulations to each other, and acknowledge their obligations to their Divine Master." He said, "he looked to America with honest pride, and not there alone, but to Sweden, where the monarch (Bernadotte) who had led armies to and through the field, felt spirits unnecessary to give energy to the vigorous, or courage to the brave, and had issued his proclamation, that his subjects should abstain from brandy, which had been to them, as to us, an angel, not of mercy, but of death." He spoke in glowing terms of the progress of reform at the Cape of Good Hope, where the gin shops had been closed, and in the Sandwich Islands. Mr. Wilkes offered a resolution highly commending the exertions of American philanthropists; and the bishop of Norwich, who seconded it, said, "America has repaid the debt she owed us for the Bible Society; the noblest institution ever established by man. She borrowed that from us; now we have from her one

almost as noble: the institution of Temperance Societies." He stated that the cause was spreading with the rapidity of fire in Sweden and Prussia; and there was every hope that it would reach the utmost limits of Asia and Africa. Mr. Crampton, the Solicitor General of Ireland, also addressed the meeting in terms of strong approbation of the object proposed. In the speeches already alluded to, of Mr. Wilkes, that gentleman stated that there were one hundred and ninety-five thousand criminals annually in Great Britain, nearly all of whom were made so by drink.

In the commencement of the year 1834, the number of members of the different Temperance Societies of England and Scotland, was one hundred and fifty thousand. About the same time, the cause spread with almost unparalleled rapidity in Sweden. The crown prince himself presided at a temperance meeting, and proclaimed himself a patron of Temperance Societies. A temperance journal was established at Stockholm, and a highly interesting work was published, entitled, "Temperance and Political Economy Discussed, with reference to Sweden." From this publication it appeared that, in a population of three millions, there were one hundred and seventy thousand distilleries in active operation. The annual consumption amounted to sixty million one hundred and four thousand five hundred and seventy canns—that is, about forty-five million gallons. This enormous quantity of distilled liquors cost the consumers, annually, about $65,000,000. "This quantity, and this value," said the writer, "passes annually down Swedish throats, of a drink, of which the first physicians

of all countries declare that it contains not a particle of nourishment." The spread of the temperance reform saved Sweden from national ruin.

In Russia, decided steps were taken, under the immediate encouragement of the emperor, for the propagation of temperance. Thousands of tracts from this couutry were translated into the several dialects of Russia, and distributed over the whole empire. Intemperance, "the great curse of all the people of the north," excited no where more serious attention.

In India, in Burmah, in Malacca, in China, and in Ceylon, decided movements began to be made. In the latter country, a native Temperance Society was formed. In New Holland, the greatest benefits began to be felt from Temperance Societies.

In the session of 1834–5, a committee of parliament, was appointed, on motion of Mr. James Silk Buckingham, to inquire into the extent, causes and consequences of intemperance, and to ascertain whether any legislative measures could be taken to prevent the continuance and spread of such a dreadful evil. The committee, with power to send for persons and papers, was in session more than twenty days, and obtained answers from different persons, brought before them, to upwards of four thousand questions. A long and able report, occupying six hundred octavo pages, was the result of this investigation. Mr. Buckingham, the chairman of the committee, stated that the cause had advanced in Britain more that year than any ten previously. He himself had made a tour through England, and addressed

one hundred thousand people. It had reached the two extreme classes, the very rich, and the very poor; hitherto it had been confined to the middle class.

The report of this committee is one of the most extraordinary, and to the man who would have his species rank high in the scale of creation, one of the most humiliating documents, ever presented to the world. The information with which it abounds, was drawn from coroners, overseers of the poor, parish officers, and the whole class of persons, to whose hands the law has entrusted the prevention or punishment of crime, the security of prisoners, the care of paupers, and the preservation of the peace and order of society in general. With scarcely a dissenting voice, they all agreed in tracing nine-tenths of the crimes committed, with an equal proportion of the poverty and misery which daily came under their observation, to the single source of intemperance.

The chairman of this committee, Mr. Buckingham, is entitled, probably, to a higher rank among the promoters of temperance, than any other man, except Father Mathew, in the old world. His labours were of a gigantic description, and their results are such as to cheer the hearts of all philanthropists throughout the world. The greater part of his youth having been spent in foreign travel, he was able, more than any man of his day, to describe from personal experience, and the strong light of contrast, the effects of intoxicating drinks in a physical as well as national point of view. In an address at Liverpool, he stated, that in his travels, both in the east and west, in every kind of weather, wet and dry, hot and cold, he had never derived the

slightest benefit from the use of ardent spirits. He had travelled through Egypt, Palestine, Mesopotamia, and Arabia; had resided six years in India, and had passed backwards and forwards on two journeys, by land, to that country. In all, he had travelled at least thirty thousand miles by land; had visited the cities of Cairo, Damascus, Aleppo, Ispahan, &c.; and had seen upwards of three millions of people. Of course he had had opportunities to witness the different habits of men, and he could say, that he had never known an instance in which any human being was benefited, physically or morally, by the habitual use of intoxicating drinks of any description. Nor had he known it in use among any people, to whom it was not detrimental, in exact proportion to the quantity used. The finest race of men he had ever seen, were a tribe residing on the Himalaya mountains, in India. They came down to Calcutta as *Athletæ*, to show their skill in wrestling, boxing, throwing the quoit, and other games of strength. They were pitted against the strongest British grenadiers and sailors, that could be found, and in general, one of them was more than a match for three of their European adversaries, thus selected. These men had never tasted any drink stronger than milk, or water, from their youth upwards. He had himself travelled from Diarbekir to Bagdad (eight hundred miles) on horseback in ten days, when the thermometer was 100° at sunrise, and 105° in the evening, drinking nothing but water, without injury. Throughout his arduous labours in parliament, and during his late tour of two thousand four hundred miles, in the course of

which he lectured six nights in the week, in towns eighty or a hundred miles apart, he had tasted no beverage but water, yet those who heard him that night, would perceive no essential difference in him should he continue the same course for six months together.

The pledge of total abstinence from all that intoxicates, was first proposed, in England, on the 24th of September, 1834, in the town of Manchester, at a general conference of deputies from the various Temperance Societies of Lancashire. The conference recommended its adoption at the same time, by all the Temperance Societies in that and the other counties adjoining. In pursuance of this recommendation, it soon became general, and succeeded to admiration.

At the end of the year 1835, while the cause was flourishing in America, in Europe, in Africa, and a large portion of Asia, deplorable accounts were received from the Nestorian Christians of Persia. This primitive sect, by frequent intercourse with Christians from other portions of the world, had unfortunately fallen into what may be, but too emphatically, called the Christian's vice. Large quantities of brandy were manufactured among them, besides which, they were supplied with intoxicating liquors to such an extent from Europe and America, that nearly the whole population had become drunken. This unfortunate habit had become a subject of bitter raillery among their mussulman neighbours; to such an extent indeed, that where a Mahometan was seen drunk, the Moslem would tauntingly say, "that man has deserted Mahomet and gone over to Jesus."

The cause for several years progressed steadily in

Great Britain and Ireland, and with great rapidity on the continent. The Rev. Mr. Baird published a history of the Temperance Societies, which was spread over the empires of Russia and Austria, and the kingdoms of Prussia, Denmark, and Sweden, rendering great service wherever it appeared. Fifty thousand distilleries were stopped in Sweden, in the course of three years, from 1835 to 1838; yet one hundred and twenty thousand continued, in the language of Milton, applied to a region which the atmosphere of the distillery most nearly resembles, to "spout their cataracts of fire." Distilling was an agricultural occupation, attached, by law, entirely to the farming interest. It was one of the perquisites of the great lords of the kingdom, and a principal means of recruiting their revenues. Strangely enough, under such circumstances, the drunkenness of the nation was principally confined to the cities, the peasantry, in all probability, being too much engaged in making up their rents for quarter day, to find much time for carousing. Though much remained to be done, yet much had undoubtedly been accomplished at this period in Sweden.

Amid the general progress of opinion upon this subject, it is painful to reflect that France, enlightened France—France, which has usually led the way in every art or discovery calculated to exalt or dignify the human species—should have set an example of barbarism worthy of the dark ages. The Sandwich Islanders, whose precocious civilization had made them the wonder of the world, and whose infancy as a people, joined to their helplessness,

made them the pets of all civilized nations, had unfortunately been visited by the curse of drunkenness. Their king, to put an end to this degrading vice, enacted a law, prohibiting the importation of intoxicating drinks. In the year 1838, a French frigate, L'Artemise, visited the islands, and compelled a relaxation of the law in favour of French liquors. The violence and injustice that have since followed this cruel proceeding, belong rather to the stern and unsparing page of general history, than to such a work as this. To their credit, the American Temperance Union wrote, and presented to the King of the French, a strong remonstrance upon this outrage to humanity.

Mr. Buckingham, the indefatigable member of parliament, in the year 1837, visited the United States, for the purpose of witnessing the progress of the cause in the country of its nativity. He was received every where with great respect, and returned home laden with useful information.

The regular pace of the temperance reformation was quickened, about this period, by one of those extraordinary outbreaks of enthusiasm which are always characteristic of revolutions. We allude to the great temperance revival in Ireland under the auspices of Father Mathew. This extraordinary man, whose success was at first attributed by the Irish catholic population, to a power which they imagined him to possess of working miracles, commenced his career, as a temperance man, in a manner so humble, as scarcely to attract the slightest attention. By a life of great piety and benevolence, he had so endeared himself to his im-

mediate parishioners, that their affection for his person was unbounded. Feeling, from the first, a lively interest in the success of the temperance cause, it was suggested to him that he could not employ his time better than by travelling through the country, preaching the doctrine of total abstinence. He took the hint, and commenced about the year 1837. His progress, at first slow and painful, began, in less than two years, to resemble a triumphal march. Men began to come in by tens—these tens grew to hundreds—the hundreds multiplied to thousands—from the thousands were accumulated tens of thousands—and these myriads swelled into hundreds of thousands. At first, congregations began to join—afterwards parishes—then villages—and finally, whole cities came forward, *en masse*, to take the pledge. By the middle of the year 1839, when his temperance ministry was little more than two years old, he had already administered the pledge to eight hundred thousand persons, of whom not one hundred had apostatised. A progress so extraordinary very naturally excited the superstitious feelings of the ignorant and imaginative Irish. Father Mathew, however, would not suffer them to be in error upon this point. He disabused their minds by assuring them, on all public occasions, that he made use only of human means to accomplish his great object. The very simplicity of the pledge secured fidelity. On one occasion he declared that it reminded him of the case of Naaman, the Syrian, who was instructed by the prophet Elisha to bathe in the Jordan, as a cure for his leprosy. The Syrian was offended at the

simplicity of the prescription, having no confidence in its virtue, and believing the prophet made a butt of him. If bathing could do him any good, he had rivers enough in Syria, without coming all the way to Jerusalem. But his servant reproved, him, saying, "If he had told you to do some great and difficult thing, you would have had confidence in it. Now this is so simple, that there can be no harm done by trying." Naaman took his advice, did as he was directed, and his skin was renewed like that of a young child. If the pledge, he said, was more difficult and binding, it would not have the desired effect. There were thousands who had even taken an oath to drink no more, and yet had died drunkards. The very simplicity of the pledge would cause thousands to adopt it, because it was so easy to try; and more would keep it, because it was so easy to remember.

The whole of Father M.'s proceedings proved him to be a man thoroughly acquainted with mankind in general, and with the Irish people in particular. The reason he gave for repeating, instead of *writing* the pledge, is an evidence of this. The great success, he said, of the society, is owing to its having begun among the poor. The plan of *repeating* the pledge was adopted to get them in. If the old method of of *signing* had been resorted to, the society would have taken an aristocratic turn, and its benefits would have been confined only to those who could read and write. His object was to extend it to all. The old plan was a failure, because it originated in a mistake. It was like beginning at the wrong end to build a steeple.

In order that it may not be necessary to recur to this portion of the subject, it is proper to say, that the exertions of Father M. continued to be blessed with results equally as extraordinary, as those which had distinguished the portion of his career, of which we have already spoken. The hundreds of thousands just spoken of, have already swelled to millions, and the cry is still they come. The Irish emigrants to this country have heretofore been the portion of our population most distinguished for drunkenness. It is believed, that most of those who have signed his pledge, find it possible to stay at home; it is only the drunken and worthless that are cast upon us. We have heard of few of his converts in this country. Some years since the Temperance Union instructed their committee to draw up and circulate in Europe, for the benefit of emigrants to this country, a paper, setting forth the change the public mind was undergoing here, and the absolute certainty that all must fail to obtain employment who did not lead rigidly sober lives. The instruction was obeyed, with what degree of success we are not prepared to say.

CHAPTER VI.

The great Washingtonian movement.—Its commencement.—Progress.—The amount of good wrought by it.—Effect on Congress and other legislative bodies.

THE action of Temperance Societies, in this country, had heretofore been somewhat in detachments. The year 1840 beheld the sublime spectacle, for the first

time, of the whole public mind moving in a mass in that direction, and cities, states, the whole Union, marching in solid column, to the accomplishment of a common object.

The cause of temperance had, thus far, been principally upheld by the exertions of those noble children of benevolence, the ministers of the gospel, assisted by the medical faculty, and many private individuals. It would afford us pleasure, in this place, to record the names of these untiring philanthropists; but it would require of itself a volume. When Bonaparte, after the battle of Lodi, requested a general to send in the names of those under his command who had highly distinguished themselves, that officer handed him the muster roll of his whole division. So, if we were desirous of giving to the world, the names of all those who stood forward as champions in the cause of temperance, from 1835 to 1840, we should be compelled to call on all the churches for a list of their ministers. But few black marks would be found on that scroll. Yet there are some whom it would scarcely be proper to pass over entirely in silence, though "their praise is hymned by loftier harps than ours." The Rev. Thomas P. Hunt, whose exertions in the cause of sobriety were so remarkable, as to obtain for him the honourable appellation of the drunkard's friend, is supposed by many to have suggested the idea of total abstinence, in a pledge prepared by him for the use of children, as far back as 1826. That pledge, we understand, was conceived in rhyme, calculated to take the ear, and therefore to make a deeper impression on the imagination and

memory of his juvenile friends, and was, as well as we recollect, somewhat to the following effect:—

> "We will drink no whisky, brandy or rum,
> Or any thing else that will make drunk come."

The Rev. John Chambers conceived a mortal aversion to the use of intoxicating drinks as early as 1825; believing it the most powerful antagonist with which the gospel of Christ has ever had to contend. It is related of him, that being called, many years ago, (to preach a funeral sermon,) he made his way to the appointed place through a deluge of rain, which wet him to the skin. Upon his arrival, finding the sideboard covered with liquors, he refused positively to enter the house until they were removed, and persisted, in spite of his half-drowned condition, until he carried his point.

Gen. John Hartwell Cocke, of Va., the first president of the American Temperance Union, is one of the oldest, most steadfast, and most consistent friends of temperance of whom we have any account, among the living representatives of the great cause. This gentleman was educated at a time when drinking was universal, and when the first conception of any organised plan to resist the inroads of imtemperance had never entered the imagination of man. From the necessity of managing a large estate, he was early thrown into much intercourse with the world, and had an ample opportunity of witnessing the awful effects of the national habit. Called by his native state, while yet a young man, to command a large body of troops destined to repel a threatened

invasion from the English fleet, which at that time occupied the Chesapeake, he brought home with him, upon his return, convictions strengthened beyond measure, by what he had witnessed during his tour of service. He was amongst the earliest friends of the temperance movement in his part of the world, and at a time when his opinions were regarded as the very extravagance of folly, he steadily adhered to them, in spite of ridicule and misapprehension. To this day he has remained firm, inflexible, and immovable; and he has lived to see, what it may fairly be presumed he never dreamed in the beginning, of seeing accomplished. His countrymen now estimate at its proper value, that which they so long mistook for the extreme of fanaticism; and he, who was once considered the most rigid of ascetics, is now understood to have only been the warmest of philanthropists.

Equally illustrious stand the names of Beecher, Chapin, Hewitt, Edwards, Baird, Barnes, Delavan, Marsh, and Massy. In spite of the efforts of all these men, however, it began to be felt that something more was wanting. Seeing either ministers or professors of religion at the head of these movements, the popular mind, however unjustly, fancied that they had some inexplicable connexion with sectarianism, and a strange indisposition to fall in with them began to be perceptible. It was necessary that it should take a more popular turn; that it should be disconnected with every thing else, and made to stand upon its own bottom. The public mind, regarding the old habit of frequenting grog shops as behind the age, was fully prepared for a

step in advance, as soon as any person could be found to lead the way. Several things concurred about this time to hasten the approaching crisis.

First among these, no doubt, was the feeling just alluded to, that the grog-drinking habit was behind the age. Men had become tired of witnessing every day the same old scenes, around and within the same old groggeries. The burly and bloated *rumseller;* the squalid and turbulent *rum-buyer*, bearing on his face the mark of the beast, written in characters so legible that it was impossible to read them wrong, and standing forth like a sign board on the road that leads to hell—the red eyes and fetid breath of the toper—his blunted perceptions, stale jokes, unmeaning tales, drivelling mirth and maudlin miseries, belonged to an age that had gone by, it is to be hoped, never to return. The men of this day had become tired of listening to them or seeing them. A change, which should put an end to such spectacles, was ardently desired.

Another stimulant was to be found in the immense circulation of Temperance Documents, diffusing light all over the community, and including in its range the remotest village and neighbourhood of this mighty Republic.

The enthusiastic support which Father Mathew had received in Ireland, where, at the close of the year 1840, he had already induced three millions of persons to take the pledge, under his own immediate supervision, doubtless had also great weight, for enthusiasm is an infection, the progress of which cannot be arrested by the intervention of oceans.

The public mind being thus prepared, it was necessary that the great movement should arise from among that class, whose experience was greatest upon this subject. These persons, could, with more propriety, and a far greater prospect of success, speak to their brethren in misfortune, than could those who had themselves never strayed from the right path, as the ministry of St. Paul was so much the more effective, that he had himself been the chief of sinners. The sympathy which existed between them, would open hearts resolutely closed to all other voices. So wisely timed was the commencement of the whole proceeding, that it appears to have been especially ordained by Providence.

On Friday evening, April 2d, 1840, six persons, all of them men of character, but very intemperate, met at Chase's tavern, Liberty street, in the city of Baltimore, by accident, each of them having been induced by the demand of his appetite to resort to that place. The names and occupations of these individuals were as follows, William K. Mitchell, tailor; John T. Hoss, carpenter; David Anderson, blacksmith; George Steers, wheelwright; James M'Curly, coachmaker; and Archibald Campbell, silver-plater. A temperance sermon, which was to be preached that evening by a clergyman of considerable reputation, becoming, by some odd chance, the subject of conversation, it was agreed between them that four of their number should be deputed to hear it, and report to the rest. The committee returned very much impressed with the importance of the subject, and one of them remarked, that after all, Temperance was a

very good thing. The landlord joining in the conversation, denounced all temperance preachers as hypocrites, without a solitary exception. One of the six, with much asperity observed, "Of course, it is for your interest to cry them down, at any rate." This brought on a discussion, in which the parties waxed exceedingly warm, and which terminated in a resolution on the part of the six, to form themselves into a Temperance Society to be called the Washington Society. A pledge was written and signed, and each one, from the want of speakers, determined to relate his own private history and the results of his experience. William K. Mitchell, a man of strong mind, who came, in the course of time, to exercise an unbounded influence over his brethren, was chosen president of the association. Their pledge went the full length of entire abstinence from *every* thing that produces intoxication.

In pursuance of the plan laid down by them, they immediately began to make exertions to induce their bottle companions to relinquish their pernicious habits, and unite with them in promoting the objects of the association. An appeal from persons whose failings, and whose sufferings, were identical with their own, found ready access to the hearts of the inebriates. A man whose life had from the first been an example of purity, might lecture in vain upon the effects of a vice in which he had never indulged, and upon the bitterness of miseries to which, in his own person, he was a stranger. But when the inebriate heard from the lips of one who, like himself, had long

resided in the dark valley of the shadow of death, the detail of sufferings which he himself but too well knew to be no fiction, his heart, in spite of the most obstinate efforts to subdue its pulsations, became softened before the irresistible language of truth. This was the great secret of their success among the very class of men who had hitherto been deaf to the voice of reproof, and who, of all others, stood most in need of advice. The strong chord of sympathy, which binds together those who suffer in the same cause, was touched, and it vibrated to the heart.

The exertions of these men were limited neither by time nor place, nor were they confined to their stated meetings, which were held once a week. At all hours, and in all places, in the streets, in the taverns, in cars, in stages, and in steamboats, in every place where it was possible to find a drunkard, they were to be seen, urging, entreating, imploring. It was in vain for the drinking man to tell one of them, as he had been in the habit of telling the ministers of the gospel, that he could govern himself, and that there was no danger. He knew perfectly well that the *experience* of his monitors taught them the folly of any such ridiculous assumption. They could reply, "We, too, believed it impossible that we could ever become drunkards. We, too, had the most entire confidence in the strength of our own will. We believed that there was nothing easier than to place a limit to our potations, and keep strictly within the line of demarcation. But we found, by sad experience, that our wisdom was folly, our confidence presumption, our strength the security

of him who reposes upon a mine, when the train is already laid, and the torch lit. As well may man attempt to prescribe laws to the winds, or to chain the billows of the illimitable ocean, as to curb the rising devil of intemperance, as long as he himself invites him to rebel."

It was a maxim of the president of this society, "Let every member attend every meeting, and bring at least one new man with him." From this small beginning arose the august spectacle which will render the years '40, '41, and '42, forever memorable in the annals of this country. In the course of eight months, the Washingtonians numbered no less than three hundred, two-thirds of whom had been confirmed sots, and all of them men addicted to strong drink. The exercises of these meetings were of a simple and impressive character. They consisted merely in the relation, by each new member, of the trials and sufferings he had undergone. The most powerful sympathy was excited in behalf of the sufferers, and the feeling was not suffered to expire. The long tried friends of temperance coöperated with them in the fullest extent. The press, that mighty engine for good or evil in a republic, took strong ground, with few exceptions, in their favour. It seemed as though heaven itself had directly interfered to prepare the hearts of men for the wonderful revolution, already on the wing.

By the end of the year 1840, several thousands had already joined the ranks of the Washingtonians, mostly men of the class known as reformed drunkards. It was determined to despatch mission-

aries from among them to all quarters of the Union, whose object should be to address themselves more particularly to the drunken portion of the community. Many men were found among them well calculated for the task. Wherever they came, these men, plain and uneducated, but possessing, for the most part, great natural powers, by the simple narration of their own sufferings, and by touching certain springs, inaccessible to any but those who had been drunkards themselves, created the deepest impression. In the spring of the year 1841, a National Temperance Convention, of five hundred and sixty members, met at Saratoga. From that convention, Messrs. Pollard and Wright, missionaries on the part of the Washingtonians of Baltimore, set out on a tour through the western part of New York. Their ministry met with a success almost miraculous, for they carried the heart simply by telling what they had themselves experienced. In the states of New York, New Jersey, and Delaware, these men personally witnessed the signatures to the Washington pledge, of twenty-four thousand individuals, one-fifth of whom were inebriates, believed to be irreclaimable. In New England, where Mr. Hawkins, a reformed drunkard, acted as a missionary, no less than fifty thousand persons signed during the summer and autumn of the same year, a very large proportion of whom had been abandoned sots. A delegation of reformed men (Messrs. Vickars and Small) left Baltimore in June, for the west. The first place to which they came was Pittsburg, celebrated at that time above most other cities, for its intemperance, and

the obstinacy with which its inhabitants clung to their idols. The moral revolution which followed the arrival of Messrs. Vickars and Small, is one of the most singular occurrences connected with the history of temperance. All ages, sexes, and conditions, pressed, night after night, to hear the speakers; the churches were filled to overflowing with anxious and enthusiastic auditors; and in the short space of a few weeks, ten thousand persons, many of them abandoned drunkards, signed the pledge of "total abstinence."

These men passed on to Wheeling and Cincinnati, received by all classes with great enthusiasm, and changing the hearts of thousands wherever they went. At every place where these missionaries of total abstinence touched, a fresh band was sent forth to preach the cause of temperance. These producing numberless reformations by their own efforts, were likewise the means of sending forth new preachers. Every community that became deeply affected sent forth its preachers, until they at last became, like the stars of heaven for number. The whole land was filled with them. The tide rolled on with a majestic and irresistible momentum, bearing down every obstacle before it, gathering strength with every rood of its progress. The states of New England, the middle and southern states, and the valley of the Mississippi, were all agitated to their very centre at one and the same moment. The results in the great cities of New York, Philadelphia, Baltimore, and Boston, were absolutely astounding. In Baltimore, the parent society upon its first anniversary numbered

four thousand six hundred. It had besides, in the city and county twenty-two auxiliaries, the whole number of whose members was twelve thousand. Of these sixteen or seventeen thousand much the larger portion had, a short time before, been tipplers or drunkards.

In New York, in Philadelphia, and in Boston, the progress was almost as rapid, and in the interior of the country generally it was perhaps even more so. By the summer of 1842, it was computed that the reformation had included at least one hundred thousand common drunkards, and three times that number of tipplers who were in a fair way to become sots. In the cities of Portland, New York, Philadelphia, Baltimore, and Washington, it took the larger proportion of the drunkards and tipplers, and in Boston the number of reformed drunkards in the Washington Society was estimated at six thousand. In Mobile, two thousand signed the pledge, and thrice that number in New Orleans. North Carolina, South Carolina, and Virginia, also contributed their tens of thousands, the far greater proportion being of the class of decided drunkards. In Kentucky, Indiana, Illinois, Ohio, and Missouri, three hundred thousand signed the pledge. The Jefferson Reformed Societies of this city, in the winter of 1841–42, sent delegates to New Jersey, Delaware, and this state, who added twenty thousand signatures to those already procured, one half of them being reformed drunkards.

The spectacle of so many inebriates endeavouring to rise above their fallen condition, excited every where, as may well be supposed, the liveliest sym-

pathy. All men of all professions seemed disposed to assist them in the task of reclaiming themselves. In the cities, where the labours of the temperance preachers was incessant—at the market houses, on the wharves, at the corners of the streets, in public squares, and at all other places where there was an opportunity of procuring listeners—it became an object of serious attention to find employment for the reclaimed, as well as the means of feeding and clothing those whose unfortunate habits had rendered them destitute. For the latter purpose, many benevolent societies were formed, besides that the Washingtonian Society itself had in every city, asylums prepared for this description of persons. Individuals who had been confirmed sots so long, that they had neither money nor credit to buy them a decent suit of clothes, were taken by the hand, and had their wants supplied. The most abandoned drunkard that could be picked out of the gutters, was often enabled, in this manner, to make a decent appearance, and obtain a hearty meal. The Martha Washington Society, of females, formed as an auxiliary to the original Washington Society, for the reclamation of drunken women, rendered great service, by the work its members bestowed on clothing designed for the reclaimed inebriates. The members made it their special business to obtain employment for those whom they had rescued from the poor house and the grave, and in almost every case, the recipient of these bounties made a suitable return, by the general propriety of his conduct. An air of order, and quiet began to be diffused over the whole face of

society. Drinking houses began rapidly to sink; a higher tone of feeling pervaded all classes, and there were few, who did not acknowledge a perceptible change in the condition of the country. But the happiest change of all, was that which was not visible to the public eye, occurring, as it did, in the bosoms of private families. The wives and children of the inebriate, were next to himself, the persons to whose gratitude the society was most entitled. From the ferocious brute, which drink invariably renders him who long indulges in it, he was suddenly transformed into a mild and affectionate husband, and a doting parent. His household wore a smiling and a happy appearance, and so great was the change, that he scarcely knew how to believe it.

Immediately in the track of this mighty revolution followed one of the most general religious revivals within the memory of man. It embraced a large proportion of the reclaimed inebriates, to whose minds a serious turn had been given by their sufferings, and the narrowness of their escape from the most fearful of all dangers, that of dying in a state of inebriation, and thus rushing into the presence of God without the possibility of having made their peace through the Redeemer.

The revolution which had swept over the country, penetrated even the halls of legislation. In Kentucky a Legislative Society was formed, which was joined by two-thirds of that body. In Congress a society was formed, and many members joined, among them the Hon. T. F. Marshall, who became distinguished as a temperance lecturer. Such a powerful impres-

sion had been made upon society, and such a radical change had it undergone, that many anticipated the near approach of the millenium.

Such was the condition of the Reformation, at the end of the year 1842.

CHAPTER VII.

Sons of Temperance.—Origin—Progress—Prospects—Principles—Objects—Organization.

In order to secure the advantages resulting from any great moral demonstration, it has been found in all ages convenient, if not necessary, for men to form themselves into associations based upon the principles which that demonstration has developed. Enthusiasm, being evanescent in its nature, is otherwise apt to evaporate, without having rendered the service which might be expected of it. When the accord of roused-up millions breaks the yoke of a detested tyrant, in order to secure the blessings of which it is the parent, it is essentially necessary to institute a form of government, the reverse of that which popular enthusiasm has just prostrated in the dust. The necessity of thus embodying every great principle of action, is demonstrated even in the progress of the Christian religion itself, where it is found that at each successive revival, unless those who have felt its influence unite themselves to a church, their impressions become cold, and the world soon wins them back to its embraces.

The Washingtonian movement had rendered ser-

vices which are altogether beyond the reach of human calculation. It had broken the tyranny of habit, and left at liberty to think and act for themselves, those who had before been as much worse than corporeal slaves, as the mind is superior to the body. It had taught the great truth, hidden for centuries, that the drunkard may be reformed. By diffusing light and knowledge through the community, it had produced a serious turn of thought, which, inasmuch as the drunkard's greatest want is that of sober, steady and undistorted reflection, had conduced most powerfully to the general good of mankind. But the enthusiasm attendant upon a revolution so mighty, as is always the case with any revival, even of religion, far more of a lesser species, began to subside. Popular eloquence had been exhausted, in the effort to set in motion the elements which had produced the revolution. There were no new scenes to depict; no new cases to narrate, no new appeals to make to the feelings or the judgment of mankind. It became those who had been foremost in the prosecution of the great enterprise, to think of some effectual method to secure the fruits of their transcendent victory. If the ground over which they had passed, in the full career of triumph, were to be left without defence, and without the means of security, the old enemy, not yet dead, but only vanquished for the present, might easily rise upon the rear of the invading host, and restore his ancient supremacy.

The men of reflection, who had assisted in creating the revolution, had their thoughts very early turned to this important portion of the enterprise. Various

methods of accomplishing the same object, as different as the character of the minds that conceived them, were proposed by various individuals, in different portions of the Union at one and the same moment. From a variety of causes, few of these ever saw the light, being in general communicated only to the immediate friends of their authors. It is useless in this case to examine the merits of any one of them, since they all gave way to that which was finally adopted, and which is now known as the Order of the Sons of Temperance.

Actuated by the motives to which we have already alluded, and, in view of the fact, that among the many beneficial orders existing at the time, not one could be found which embodied the principle of total abstinence in its organization, a number of persons, all of whom were active and efficient agents in the cause of temperance, determined, in September, 1842, to make the experiment. It appeared to them, and as the event has proved, not without reason, that such an institution, based upon the most rigid principles of virtue and sobriety, and embracing the practice of those charities recommended by the Scriptures, must be highly efficient, in keeping in the path of duty, those whom the efforts of the Washingtonians had fortunately been able to rescue from the perilous walks of intemperance. The influence of association for the accomplishment of a general good, was perfectly understood by these enlightened philathropists. In a certain degree, it had been made apparent by the operation of other institutions, of a character similar in some respects, but widely different in the great

end of their organization. The contemplated association, in addition to the barrier it was calculated to throw around those who had been won from the seductions of intemperance, by changing their associations, and entirely remodelling their aims in life, was destined, likewise, it was hoped, to form a nucleus around which the scattered friends of temperance in all parts of the Union might rally with propriety and consistency. By adopting *character*, as the only requisite to admission, it was calculated, moreover, to enlist the coöperation of all such, as from motives of delicacy, and the disinclination to become conspicuous, had hitherto been restrained from becoming members of other Temperance Societies. That the Order might be devoid of even the shadow of a suspicion of aristocratic tendency, it was determined that the humblest individual, provided he possessed the only qualification, good character, might be admitted to the enjoyment of its privileges.

A meeting for the purpose of organizing a society on these principles, took place at Teetotallers' Hall, No. 71, Division street, New York, on the 29th September, 1842. There were sixteen persons present, who adopted a constitution, and took other measures to commence active and efficient operations. The plan proposed elicited, so thoroughly, the approbation of those concerned, that they entered into its prosecution with extraordinary zeal. It was discovered at once that it was fully equal to the object for which it was designed, and that nothing could be devised, more entirely adapted to supply the wants of the temperance cause. The extension of the con-

stitution and principles was rapid almost beyond belief, when we take into consideration the fact, that it was the result of sober judgment, and deliberate calculation, rather than of that fiery enthusiasm which had distinguished the progress of the Washingtonian movement, and that the Order was rather in the condition of the binder who follows in the footsteps of the reaper, and secures the corn that has fallen before his sickle, than of the reaper himself. The principles and constitution were widely and industriously circulated by the Organ in New York, and by various other temperance journals in other parts of the Union; and such was the effect, that in little more than two years after its first institution, the Order had already become famous throughout the land; embracing in its ample fold, eight State Grand Divisions, one hundred and twenty Subordinate Divisons, and not less than ten thousand members. At this moment, being three years old, within a few weeks, it is believed to comprise at least, twenty thousand members. (See Appendix, No. 3.)

Thus far, the institution has been eminently successful, in restraining its members within the limits of the pledge. A little reflection will enable us at once to see the cause to which this success is due.

The Washingtonian movement, was perhaps, attended by fewer instances of apostasy than any other great moral revival upon record. Still, however, there *were* apostates, neither few, nor undistinguished. When the Order of the Sons of Temperance was instituted, sufficient time had elapsed for all those who felt a disposition to return to their old habits, to do so. The corn had been effectually removed from the

chaff; all those who were left, had made up their minds, under all circumstances, to hold fast to the pledge, and their fidelity had been so severely tried, that obedience had become easy and natural. Temptation had already lost its powers of seduction. Of the reformed drunkards, it was for the greater part, these men who became members of the new Order. They went in with their eyes perfectly open, and there was but little danger of apostasy to be apprehended from them. The high moral tone infused into the Order by the adoption of *character* as a qualification, formed, also, an important barrier against the approach of old habits. Breathing an atmosphere of truth, honour, and respectability, the man who would voluntarily exile himself from a region so favoured, to that from which he had but lately emerged, and the horrors of which he but too well knew, would be guilty of a sin, resembling in character, and different only in degree, from that of Lucifer and his angels, the unpardonable nature of whose transgression consisted in their having been perpetrated in the face of light.

From the very institution of the Order, its proceedings have been distinguished by harmony, regularity, and the absence of all unkind or ungenerous feeling on the part of the divisions into which it is separated. A noble and generous rivalry in the attempt to do good—to relieve the wants of the poor—to bind up the wounds of the afflicted—to wipe the tears from the eyes of the widow—and to make the orphan forget, as far as possible, the want of a natural guardian—has taken the place of less en-

nobling and more selfish contests. Such blessings as it has been in their power to bestow, have been scattered by the divisions with an unsparing hand, throughout the length and breadth of this land. Peace, industry, and hope, follow their footsteps wherever they have made their appearance. Virtue, piety, and talent, have been enlisted in their support, and the accession to their ranks is rapidly including those who are most eminent for all three. No extraordinary excitement has been found necessary to keep alive the spirit of this institution, whose principles are acknowledged by all to be necessary to the happiness of man, temporal and eternal. To resume the figure which we have just had occasion to use, the Sons of Temperance are the reapers whose office it is to bind up the harvest that has already fallen beneath the sickle of the reaper. In the prosecution of this duty, industry, harmony, and united exertion, are alone necessary.

The religion of the Redeemer, itself, having met with violent opposition from the very day on which he first opened his lips, to the present hour, it could not, of course, be expected that any institution, of origin merely human, would meet with greater favour at the hands of man. The founders of this Order expected, from the very inception of the enterprise, to encounter a host of difficulties, nor have they been greatly deceived in their calculations. Finding little to carp at, in the conduct of the members, and nothing in the objects at which the Order professes to aim, the fault-finding disposition of its enemies has been obliged to confine itself to one main objection:

the secresy with which its proceedings are conducted. Yet this feature, when properly considered, and when its extent is sufficiently understood, is a strong recommendation. If a brother should unfortunately subject himself to animadversion by breaking the pledge, the matter is kept a profound secret. The society cannot conceive that amendment can be at all promoted by the promulgation of his shame, or that a proceeding which has a tendency to harden the offender, can ever be successful in winning him back to the fold. They have Scripture warrant, moreover, for withholding from the left hand the knowledge of such charity as the right hand may bestow, and in the distribution of their benefits, they prefer following the path pointed out by our Saviour, as more compatible than any other, not only with the essence of genuine benevolence, but with that delicate spirit, ever characteristic of the true gentleman, which seeks to lessen the weight of an obligation, by confining its knowledge to the recipient. These are the only essential secrets. There is, indeed, another of an inferior character, and which relates entirely to the preservation of the order in its original integrity. We allude to the pass-word and explanation, given out quarterly, and the ceremony of initiation. With regard to the former, an ample apology may be found in the necessity of having some touchstone by which the *true* Son of Temperance may be distinguished from the impostor, who may wish to thrust himself upon the society. As for the latter, it is sufficient to know merely the following facts.

The candidate is introduced into a company of

gentlemen with his eyes open, listens to a simple lecture on the evils of intemperance, pledges himself not to make, buy, sell, nor use as a beverage, any spirituous or malt liquors, wine or cider; to observe the constitution and regulations of the Order, and not divulge its *private affairs*. He is charged to exert all his influence in inducing others to abstain from drink, and to adopt total abstinence principles; to keep the pledge, to love his brethren, to live an upright life, and to promote the harmony and advance the interests of the Order. As a pendant to these *secrets*, is another, which consists in requiring the members to keep secret out of the division, all that passes relative to the election of an applicant. If a person be proposed, and any member of the division assert that he knows him to be unworthy, the member making the assertion is held responsible to the division; but he cannot speak of it out of the division. Such are the famous secrets about which so much has been said, and which have had the effect of keeping many well disposed persons out of the Order. There is no oath connected with the Order; no ceremony which is not perfectly harmless; and no private signal, by which one man can recognise another out of doors. Any person is at liberty to withdraw at any time, if there are no charges against him. It is highly gratifying to the Sons of Temperance, to know that many persons who originally objected on account of a general dislike of secret societies, have since become convinced of the harmless nature of these secrets, and have added their names to the list.

A clamour raised against the Order in the begin-

ning, the purport of which was, that it inculcated infidelity, was so very absurd that we have scarcely thought it worthy of notice among the objections to which it was exposed. It is inconceivable how such an imagination could ever have entered the mind of man, relative to a society, the professed object of which is to overthrow the worst, and most dangerous enemy the Christian religion has ever been doomed to encounter; and its very existence is a proof that other and more reasonable objections are wanting.

At a very early date the Order became the theme of much evil augury. One set of prophets predicted that it would entirely arrest the progress of the temperance reformation. Upon what ground they based such a prophecy, if indeed they condescended to reason upon the subject at all, it is difficult to understand. Another party could see nothing in its future history, but a long catalogue of failures, and apostasies. How far the latter class have been justified in their predictions by the event, a few very simple facts will be sufficient to determine.

It will be recollected that the original number amounted to only sixteen, and that their first meeting took place on the 29th day of September, 1842. At the last meeting of the National Division (June 11th, 1845,) these sixteen had multiplied rather more than one thousand fold; and at that time counted seventeen thousand. There were in New York sixty-four divisions, numbering seven thousand members, and in Pennsylvania forty-seven with four thousand members. In three weeks after the first organization New Jersey reckoned eleven divisions, with eight

hundred members. The whole number of divisions in the Union at that time, was one hundred and ninety-four. They have since swelled to more than four hundred and fifty. In the city of Philadelphia, the accessions every night through the week, with the exception of Sunday, average at least ten, and in New York, it is believed the average is much higher. The fidelity with which the pledge has been kept is altogether without example. In the state of New York, up to September 1843, there had been one thousand four hundred and ninety-nine members, and of these but eleven were reported as having violated the pledge, four of whom had signed over. Up to the quarter ending December, 1843, there were two thousand two hundred and twenty-eight members, and twenty violations; five signed over. Quarter ending March 1844, three thousand and ninety-four members, and eleven violations; three signed over. Quarter ending June 1844, three thousand five hundred and fifty-two members, twenty-five violations; three signed over. Quarter ending September 1844, four thousand one hundred and four members, thirty-four violations, sixteen signed over. Quarter ending December 1844, four thousand eight hundred and sixty-nine members, forty-five violations, nineteen signed over. This it will be recollected included the fiery ordeal of the presidential election. When we reflect upon the excitement of the times, and the general license which always pervades the land upon such occasions, we are struck with astonishment, that the number of apostates was comparatively so small. Surely we

are justified in asserting that the fidelity with which the pledge has been kept is altogether without a parallel. Our examples are all drawn from the New York Division. In this state, and in many others, they are believed to have been even less numerous.

The government of the Order is simple, republican, and effective, and is somewhat analogous to the federative system which forms the basis of the National Union. First, it is composed of subordinate divisions, each of which has its officers and separate organization. These subordinate divisions are responsible immediately, to the Grand or State Division, composed of the acting and passed officers of the subordinate divisions. There must be in each state, at least four subordinate divisions, in order to entitle such state to a Grand Division. Superior to all these is the National Division, composed of the passed and acting officers of the several Grand Divisions, who maintain a general supervision over the whole system. Such controversies as arise in the subordinate divisions, and by them are found difficult, or impossible of adjustment, are referred to the Grand Division of the state, who in the same degree, are responsible to the National Division. The meetings of the subordinate divisions are weekly; those of the grand divisions quarterly; while the National Division assembles only once a year. Its place of meeting at present is the city of New York.

In order to form a division, it is necessary to apply for a charter to the Grand Division of the state, which will always grant it, upon suitable representations, and the payment of five dollars, towards the support

of the Order. If there be no Grand Division in the state, application is made to the National Division, which will then depute some person to open the division. Such application, however, must be signed by at least eight persons. Until the number of subordinate divisions shall have amounted to at least four, they are responsible directly to the National Division, on the principle observed in the arrangement of the territorial governments of the Union. When they shall have reached that number, they will then be entitled to a Grand Division of their own, as the territories are formed into states, when their population arrives at the *minimum* prescribed by act of Congress.

In order that any society may carry out the objects of its organization, funds are in all cases necessary. The plan adopted by the Sons of Temperance, for supplying their treasury, is simple and efficient. Each member, when he is admitted, pays a certain sum into the hands of the treasurer, the amount being regulated by the by-laws of the particular division. This initiation fee in the greater number of divisions, does not exceed three dollars. In addition to this, each member is taxed six and a quarter cents per week (in some divisions twelve and a half.) The sum thus raised is applied to various purposes of necessity or benevolence. The expenses of the division, for printing, stationery, &c. are first paid out of it. It is then subject to the demands of such members as may be sick, or of the widows of such as have died members of the Order. In the greater number of the divisions, a sick member is entitled to at least four

dollars a week, during his illness, and his widow upon his death, to thirty. Should he be so unfortunate as to lose his wife, he is entitled to fifteen dollars towards defraying funeral expenses. In some divisions these sums are much higher, the sick man, widow, and widower, being, severally entitled to six, sixty, and thirty dollars, for the purposes above mentioned. So much for the method employed to support the several subordinate divisions.

It being not less important to support the Grand and National Divisions, care has been taken to do it effectually. The funds for the first purpose are raised by a tax of five *per cent.* on all monies that come into the hands of the treasurers of the subordinate divisions, and by a charge of five dollars for each new charter granted. The National Division, in its turn, is supported by a tax of ten *per cent.* on the funds of the several Grand Divisions, and by a charge of twenty dollars for each charter granted to every new Grand Division.

The first object, after payment of expenses to which the moneys thus accumulated in the hands of the Grand Division is designed to be applied, is the formation of a travelling fund, the nature of which it may be necessary to explain. If a member be taken sick among strangers, at a distance from home, he has a right to apply for aid to the nearest division. An officer will be despatched forthwith, to inquire into the case, and discover whether he be in reality what he represents himself. He may easily establish the justice of his claim, by giving the pass-word and explanation. The reader will here see the

necessity of secresy, for if this pass-word and explanation were public, they would be no touchstone to discover imposition, and might be used by any person whatever. The necessity of changing the word quarterly, will be not less apparent, for it might happen that the man had been expelled, and if so, he could only know the pass-word up to the time of his expulsion. Should he be found worthy, it is the duty of the division to see that he has comfortable lodgings, medical attendance, and nursing. The charges, defrayed in the first place out of their own funds, is reimbursed to the subordinate, out of the travelling fund, after the account has been sent on with proper vouchers to the National Division.

A provision has been adopted, that the funds accumulated in the hands of the National Division, shall not exceed a certain amount. Upon their arrival at that point, the several Grand Divisions are notified to retain the surplus in the manner of a special deposite, subject to the order of the National Division. In consequence of the rapid increase of the Order, it is reasonable to suppose that before a very long period shall have elapsed, the fund thus accumulated will amount to a very considerable sum. The design of the Order is to appropriate it to a fund for the benefit of the widows and orphans of deceased members.

We have thus given a very brief outline of a society, which certainly deserves to rank high among the humane institutions of the day. The emblem it has adopted, implying "Purity," "Love," and "Fidelity," is sufficiently descriptive of its general

design. Believing intemperance to be the most deadly of foes to virtue, its main object is to eradicate it, in order that virtue may be allowed a fair field in which it may flourish, and bring forth its fruits to cheer and bless mankind. But its objects extend beyond the simple observance of temperance, and include the inculcation of morality, in its loftiest and most refined sense. It loathes vice, and disdains the contaminating influence of association with it.

Far from interfering in the remotest degree, with temperance associations, and through their means, the spread of temperance habits, it is the highest wish of this Order to promote their prosperity, and strengthen their influence. Some of the most active agents in the temperance cause, are among its members. It is the proud boast of the Order, that it can throw itself upon its principles and its works, in appealing to the public for its approbation, and that not one stain has thus far adhered to the emblem, whose interpretation is "Love," "Purity," and "Fidelity."

CONCLUSION.

Thus far we have attempted, in homely language, to give an outline of the progress of the great cause of temperance, from its origin in remote antiquity to the present hour. Like every thing else in this lower world, where man himself is but in the *chrysalis* state, undergoing the preparation necessary for his reception in his final home beyond the grave, be that home for bliss or for wo, it has undergone strange mutations. At one moment we see it in the ascendant, its principles recognised by nations, and kings. At another

we find it on the very brink of final, and irremediable extinction. In both instances, it has disappointed its friends and its enemies alike. When it has been apparently, on the eve of a great and final triumph, we have seen it meet with reverses; when it has, on the other hand, been on the brink of destruction, we have seen it suddenly rise from the earth with renewed strength, and manifest an immortal vigour, which recognises no kindred with annihilation. From long reflection, confirmed by experience, and close observation, we are induced to believe, that as Providence has ordered the affairs of this world, evangelical religion cannot flourish, with any degree of vigour, without the practice of temperance; and that every effort to place the Temperance Reform upon a solid basis of prosperity, is but an indirect, though it may be feeble attempt, to hasten that happy time, spoken of with so much rapture by the ancient prophets, "when the lion and the lamb shall lie down together."

APPENDIX No. 1.

EXTRACTS
FROM COLUMELLA *DE RE RUSTICA.*

Method of Preparing Vessels for the Reception of Wine.

"The hogsheads, butts, and other vessels must be prepared forty days before the beginning of the vintage; and such of them as are sunk in the ground, must be done after one manner, and those that stand above ground after another. Those that are sunk in the ground are heated with burning iron lamps, and the lamp, when it has distilled the pitch in the bottom of the vessel, being removed, the pitch which has distilled to the bottom, or stuck to the sides, is spread with a skealing-stick, or crooked iron scraper. Then it is wiped with a mop, and, after exceedingly hot, boiling pitch is poured into it; the pitch is spread over it with another new skealing stick, and a small besom." Book 12, chap. 18. (The vessels that were kept above ground, were turned upon their brims, and heated by a fire made under them after being exposed to the sun. When they were so hot, that the hand could scarcely be borne on them, they were then pitched in the same manner. The objects in pitching, and in keeping the vessels under ground, were the same, viz: by excluding the air, to prevent fermentation.) See the same chapter.

Boiling the Must.

"Care must be taken that the must, which is squeezed out of the grapes, may keep for a long time, or, at least, that

it be durable until it be sold. After what manner this should be done, and with what compositions it may be benefitted and preserved, we shall next set before you. Of the must which they have thrown into leaden vessels, some boil away a fourth part, others a third; nor is there any doubt, that if a person should boil it to one half, he would make a better rob of grapes, insomuch, indeed, that instead of must boiled into one-third of the first quantity, this must, boiled away into one half, may suffice to preserve the must which is the produce of old vineyards."

"Whatever character the wine may be of, which can be kept for years, without any composition or mixture to preserve it, we are of opinion that is the best; nor must any thing at all be mixed with it, by which its natural taste may be impaired or allayed; *for that which can please by its own natural quality alone, is the most excellent.*" Ib. chap. 19. (There could be no stronger evidence that fermentation was not desired by the manufacturers of ancient wines.)

The following passage, from the same chapter, will show what pains was taken lest any of the gluten, or fermenting principle, should be left in the must:—"Let him who has the charge of boiling it, have ready prepared, beforehand, rush or Spanish broom-strainers, made of new Spanish broom, that is, which has not been beetled; as also bundles of fennel, tied to poles, which he may put down to the very bottom of the vessels, that he may stir up whatever part of the dregs shall have subsided, and bring them to the top; then let him take away, with the strainers, all the filth that rises up, and swims upon the top in great abundance; nor let him desist until the must appear clear, and free from all manner of dregs. Then let him either put quinces in it, which he must take away when they are thoroughly boiled, or any other agreeable or suitable odours he may think proper. Nevertheless, let him stir it up thoroughly, from time to time, with the fennel, lest any thing subside which may perforate the leaden vessel." Ib.

Recipe for drugging Sapa, (that is, Must boiled to one-third.)

He first gives directions to boil ninety amphoras of must to one-third, or thirty. The amphora held about eight gallons. He then says, "then, and not before, add the medicaments to it, which may be either liquid or resinous; that is, ten *sextarii* of liquid, Nemeturcian pitch or tar, when you have first carefully washed it with boiled sea-water; also, a pound and a half of turpentine resin. When you shall have added these things to it, you shall shake and stir the leaden vessel thoroughly, that they may not burn to; then, when the boiling liquor has sunk down to a third part, withdraw the fire; and you must stir the leaden vessel from time to time, that the sodden must (defrutum,) and medicaments, may mix together; then, when the must, boiled down to a third of the original quantity, shall seem tolerably warm, sprinkle the rest of the spices, (aromata) after they have been bruised and sifted, into it by degrees; and you shall order what you have boiled, to be stirred with a wooden ladle as it is cooling; but if not thoroughly mixed, as directed, the spices will subside, and burn to the vessel. But to the quantity of must aforesaid, the following odours should be added; the leaf of spikenard, the Illyrian iris, (the modern flower de luce,) gallican spikenard, dates, costum, cyperus, (a rush that smells like spikenard,) sweet rush, of which half a pound each is sufficient; also five ounces of myrrh, a pound of calamus, half a pound of cassia, a quarter of a pound of amomum, five ounces of saffron, and a pound of melilot. These, as I have said, should be added to it, bruised and sifted; and with them a certain quantity of crude pitch (rasis) ought to be mixed, the older the better, for it becomes harder by age, and is therefore more easily reduced to a powder, and mixed with these medicaments."—Col., book 12, chap. 20th.

To make Sweet Wine.

"Gather the grapes, spread them in the sun for three days, on the fourth, at noon, tread out the grapes, when they

are warm; take up the must of the first running, that is, the must which flows into the must vat, before it is squeezed out of the grapes with the press, and when it has settled, add one ounce weight or less of pounded flower de luce, (iris) into sixty *sextarii* of it. *Strain the wine from its dregs*, and pour it into other vessels. This wine will be sweet, firm, and wholesome for the body."—Col., book 12, chap. 27th. (It will here be seen what pains were taken to prevent fermentation.)

There were various other medicaments in use among the ancients for preserving their wines. In the 28th chapter of the same book, Columella enumerates a number of these, which he directs to be put together; as fenugreek, flower de luce, calcined marble, &c. When the object is to preserve any wine, he directs that it should not be *directly* poured from one vessel into another, but should be kept awhile. When poured off, he says: "When you have a mind to pour it out of the barrels or hogsheads, into other vessels, having cleaned it as far as possible of the dregs, (to prevent fermentation no doubt,) in the spring when the rose is blooming, transfer it to vessels that are well pitched, and very clean."

To keep Must sweet.

"In order that your must may be always as sweet as new, thus manage it; before the husks of the grapes are pressed, take the freshest must out of the wine vat, put it into a new amphora, daub it and pitch it carefully, that no water at all may enter it; then sink the whole amphora into a pond of cold, sweet water, so that no part of it may be exposed; after forty days, take it out, and it will continue sweet for a year."—Chap. 29th. The careful exclusion of the air, and the immersion in cold water, could have had but one object, namely, to prevent fermentation, which it will be recollected can only take place at a certain temperature, and upon the admission of air.

Of Horehound Wine.

"Many think that horehound wine is good for diseases of the bowels, and better still for coughs. When you gather the vintage, take tender stalks of horehound, chiefly from places not cultivated or barren, and dry them in the sun, make them into bundles, bind them with a palm or rush-rope and put them into a hogshead, so that the band may be on the outside. Put eight pounds of horehound into two hundred *sextarii* of sweet must, that so it may continue in it, till the must settles; afterwards take out the horehound, and when the wine is sufficiently purified, drink it freely." Chapter 32

Of Squill wine; for promoting digestion, repairing the strength of the body, the removal of old coughs, and the benefit of the stomach.

"Forty days before you gather the grapes for the wine, gather the squill, cut it very small, like the root of a radish, and hang up the small cuttings in the shade, to dry; when dry put a pound into forty-eight *sextarii* of Aminean must and let it remain thirty days; then take it out, and, after separating the wine from the dregs, put it up in two amphoræ. Others write that a pound and a quarter of dry squill must be put into forty-eight *sextarii* of must; and of this I by no means disapprove."—Chap. 33.

Directions are also given for making wormwood, hyssop, southern-wood, myrtle, and other wines. Enough, however, has been given to show that the ancients took every precaution to prevent their wines from fermenting, as well as to prove that the names and character of their wines were numerous and widely different. Naturally, they would of course vary with the climate, the species of grape, the exposure of the fruit, and the soil on which it grew; artificially, the distinction was rendered even more palpable by the medicaments used to give them flavour, or to confer certain

distinct properties upon them. Even in the days of Virgil the kinds of wine appear to have been almost innumerable.

> "Sed neque quam multæ species, nec nomina quæsint
> Est numerus, neque enim numero comprehendere refert.
> Quem quæ scire velit, Lybici velit æquoris idem
> Dicere, quam multæ zephyro turbentur arenæ;
> Aut ubi navigiis via lentior incidit Eurus
> Nosse, quot Ionii veniant ad littora fluctus."—*Georg. Book II.*

In addition to those already mentioned, Columella gives recipes for making myrtle wine, the most highly esteemed of any; raisin wine, honey wine, or *mustum lixivium*, small thin wine, &c. Myrtle wine was the most esteemed of any. The following directions are given for making it. (It was esteemed a sovereign remedy for gripings, looseness, weak stomach, &c.) There are two kinds of myrtle trees, white and black, the last of which, alone was used for this purpose.

"The berries are gathered when ripe, and their seeds taken out; after which the *berries* themselves are dried in the sun, and laid up in a dry place, in an earthen jar. Then in the time of the vintage, when the sun is hot, they gather Aminean grapes, thoroughly ripe, from old vines supported by trees; or, if they have no such vines, they gather them from the oldest vineyard they have, put the must into the wine vessel, and immediately, on the first day, before it settles, carefully bruise the myrtle berries that they have put up. They weigh as many pounds of them, as they design to prepare amphoræ of wine. A little must is then taken out of the amphora into which the berries are to be put, and sprinkled upon that which is bruised and weighed, as it were, upon meal. Afterwards several small masses of it are made up, and let down by the side of the vessel into the must, lest one of the lumps fall on the other. When the must has twice settled, and been twice cured, they bruise the same quantity of berries, and in the same manner I have before said. But they do not make them into lumps as before; but take must out of the same vessel, put it into a pan, and mix it thoroughly with the same quantity of bruised

berries, so that it may be like thin broth. When it is thoroughly mixed, they pour it altogether into the same wine vessel, and stir it thoroughly with a wooden slice. Nine days after, they purge the wine and rub it with small brushes of dry myrtle, and put the cover upon it that nothing may fall into it; this being done, after the seventh day, they purify the wine a second time, and pour it into firkins that are well pitched, and have a good smell. But care must be taken to pour it in clear, and free from dregs."—Chap. 33.

Another myrtle wine was made by boiling and inspissating it with Attic honey, or any other kind of good honey, thrice boiled, and skimmed with great care. In neither of these species could there have been any alcoholic strength.

The process of making *mustum lixivium*, (honey wine,) was as follows:—"Take out of the wine vat, the purest must which distils from the grapes before they have been trodden; but made out of the must of grapes of a vine that grows upon trees, gathered in dry weather. Put ten pounds of the best honey into an urn of must; after mixing it carefully, put the mixture into a stone bottle; plaster it, and order it to be laid up in a loft. After thirty-two days, open the bottle; and after you have strained the must, and put it very clear into another vessel; plaster it, and set it in an oven." Columella, 12th, 41st.

Surely it cannot be contended that either of these famous wines possessed intoxicating properties, after thus understanding the process observed in preparing them.

APPENDIX No. 2.

Edward C. Delavan, Esq., having written to Major Noah, to inquire what kind of wine is used by the Jews at the Feast of the Passover, received the following answer, which he inserted in the American edition of Anti-Bacchus, edited by himself:

"I have your favour, requesting to know how the wine is prepared for the Passover. If you wish to make a small quantity for the communion table, (for the wine will soon grow sour, having no alcoholic body,) take a gallon demijohn, or stone jug; pick three or four pounds of bloom raisins, break off the stems; put the raisins into the demijohn, and fill it with water. Tie a rag over the mouth, and place the demijohn near the fire, or on one side of the fire-place, to keep it warm. In about a week it will be fit for use, making a pure, pleasant, and sweet wine, free from alcohol. It may last from Sunday to Sunday without getting sour or tart; but it is easy to make a small quantity of wine for each time it is to be used. This is the wine we use on the nights of the Passover, because it is free from fermentation, as we are strictly prohibited not only from eating leavened bread, but from drinking fermented liquors."

While upon this subject, we have thought it might not be amiss to classify the various wines mentioned in Scripture, though it is believed that this portion of the subject is now well understood by the Temperance public. Volumes have been written on it. We do nothing more than transcribe from others.

1st. The most general term is *yayin*. This word is de-

rived from *yanah*, to squeeze, and evidently means any thing pressed out of the grape, fermented or not. The juice of Pharaoh's cup was *yayin*. So was the liquor that intoxicated Nabal. It is evident that these must have been different. 2d. *Tirosh*. This comes from a word that means "head chief, or beginning." It alludes to the head or berry of the grape, and is rendered, in the common version of the Scriptures, "wine," or "new wine." It is used by Isaiah in the text, of which the following is a translation: "When the new wine is yet in the cluster, one saith, Destroy it not, there is a blessing in it." 3d. *Chamer*. Translated red. 4th. *Mesek*. "Mixed wine," or a "mixture." This was intoxicating, or not, according to the ingredients. Wine tempered with water, was called *mesek*. 5th. *Asis*—from a verb signifying, "to tread." It therefore means the juice trodden out of the grape, fermented or not. 6th. *Shemarim*. From shamar, to preserve. Properly, it means "preserves," but sometimes it is used to signify lees or dregs. 7th. *Sava*. Supposed to mean "drink hard," or "guzzle." 8th. *Shacar*. From a verb which signifies to "make merry." From it is derived the Greek word, σαχαρ, or rather it is the Greek manner of calling the same word. It is not properly Greek, but seems to have been adopted into the language. From this came the Latin *saccharum*, and our *saccharine*. It is usually translated in the Scripture, "strong drink." It evidently means a "sweet drink." It refers frequently also to *wages*, certainly on account of its sweetness, wages being sweet or pleasant to the labourer. When one of Leah's children was born, she said, "God has given me my wages;" and in commemoration of his bounty, she called the child *Is-sachar*, or "wages." 9th. *Abishah*. This is rendered "flagons of wine," but, according to Parsons, without any sufficient authority. Pococke translates it, "cake of dried grapes." Parkhurst explains it to mean "confectionary ware prepared by fire." It is translated three different ways in the Septuagint, there being little difference, however, in the

meaning of the three versions. 1st. Λαγανον ὑπερ τηγανον—'an oil cake baked on a pan." 2d. Αμοριτη, "a sweet cake." 3d. Πεμματα μετα ξαφιδοσ, "pasty or sweetmeats with dried grapes."

All of these nine expressions are translated wine, flagons of wine, strong drink, &c. There are none of them which, of themselves, imply the presence of intoxicating properties. The winebibbers of antiquity preferred the weak wines, because the pride of drinking consisted, with them, in drinking a vast quantity. The greatest drunkard, according to them, was the man who drank the largest quantity; not he who became oftenest intoxicated. Their idea of a drunkard was very different from ours.

APPENDIX No. 3.

At this moment, (Feb. 16th, 1846,) the Order is thirty-five thousand strong, and increasing with a constantly accelerated progress! Its increase, all things considered, is without a parallel in the history of social organizations. It is a subject of just pride to the members, that the instances of delinquency are decreased, in average proportion to the growth of the Order, and that every sign is indicative of increasing attachment on the part of those, who are already enrolled.

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